

Christian Directions,

SHEWING

How to walk with GOD

All the Day long.

Drawn up for the use and benefit of the In-
habitants of SEPULCHRES Parish,

By THO: GOUGH, Pastor thereof.

1 Sam. 12. 23, 24. *I will teach you the good and the right way: only fear the Lord, and serve him with all your heart, considering how great things hee hath done for you.*

2 Pet. 1. 12. *I will not be negligent to put you alwayes in remembrance of these things, though yee know them, and bee established in the present truth.*

Luke 17. 10. *When yee shall have done all these things which are commanded you, say, wee are unprofitable servants, wee have done that which was our duty to do.*

LONDON,

Printed by R. Ibbitson, and M. Wright, at
the Kings-head in the Old Bayley.

M D C L X I.

184 x 14 Jan
1751 1680

Christian Directions

By the Rev. John Wesley

How to walk with God

All the Day long

Drawn up on the principles of the

Method of Self-Denial

By the Rev. John Wesley

London

Printed by J. & W. Smith

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T O

**My dearly beloved Friends and Neigh-
bours, the Inhabitants of Sepulchres Parish.**

*Grace, Mercy and Peace from God the Father of Mer-
cies, and the God of all Consolation.*

My Dear Friends,

Considering with my self, how besides my
Lords-daies Preaching, and Week-daies
Catechizing, I might be further serviceable
to your souls, in promoting their spiritual
welfare; It pleased God to put it into my
heart, to draw up some practical Directions for your
better guidance in the way to Heaven, and to give to e-
very Family in my Parish a Copy of them. Accordingly
I set upon the work with all readines and alacrity, being
much perswaded in my self that some spiritual advan-
tage might (through Gods blessing) accrew unto your
souls thereby. The Lord, who is the searcher of all
hearts, knoweth, that my only end and aim herein is the
advancement of your everlasting salvation, which if it
shall be any way furthered by this small *Treatise*, I shall
never repent of my pains and cost: But shall very much
rejoyce that the Lord hath inabled mee (in any measure)
to be serviceable to him in the furtherance of the Gos-
pel of his dear Son, especially among you my dear flock.

Two considerations, among others, have had some in-

The Epistle Dedicatory.

fluence upon mee in this undertaking.

The one is of that mutual love, which hath hitherto been between us. As I have you in my heart, so am I perswaded that you have mee in yours. During the whole time of my abode with you (which is now above two and twenty years) I do not remember that we have had the least difference, no not about the point of *Maintenance*, the usual unhappy make-bate between Minister and People. For though the value of the Living be not so much by half as is generally reported abroad (being no Parsonage, but a Vicaridge, endowed with a third part of that Tithes which the Parson doth collect) yet I cannot but with much thankfulness acknowledge, that what I have had, hath been with much love and friendliness. For when you have made any composition with mee for my part of the Tithes, you have alwaies given mee more than I could demand or expect. If then the blessed Apostle *Paul* were willing, and that with gladness, to spend and to be spent for his *Corinthians*, and that although the more abundantly hee loved them, the less hee was loved of them; Much more ought I to be like-minded towards you, who have not at any time so ill requited my love, but alwaies been ready to answer it with reciprocal affections. That therefore I might leave to posterity some publick acknowledgement, and perpetual memorial of your constant love and respect to mee, together with my due resentment of it, was one consideration which put mee upon this design.

Another was the glad some reflexion upon your great and godly care of your poor, which I look upon (even as it is meet for mee so to do) as the fruit of the Gospel preached among you, and an argument of your profiting therein. And indeed it is such, as I willingly take occasion to make publick mention of it for an example to others. For though your poor be many hundreds, yet, I

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think, I may say truly, without offence to other *Parishes*; they are in some respect better provided for than any poor in the City; For by the voluntary contribution of divers of you, with the assistance of some other charitable persons,

1. All the poor children in your *Parish* are taught to read and write *gratis*, by such School-Masters and School-Mistresses, who teach them their Catechize, whereof my self sometimes take an account.

2. All the Antient poor who can either spin or knit, may have Flax and Yarn for fetching, to set themselves on work, and are well paid for the same, immediately upon the return thereof. This consideration, as it hath very much affected mee, so have I alwaies accounted my self your debtor upon this score. And surely if our Lord and Master doth take what is done unto the poor for their relief, as done unto himself, then should wee also, especially his Ministers, in some sort, be like-minded. Your debtor therefore I have taken my self to bee, nor could I bethink my self how to discharge this debt in a way more suitable to the nature of it, and my relation to you, than by endeavouring something extraordinary for your good hereafter, as you have done extraordinarily for the present good of our poor; and as you have put your selves to special pains and charge for the succour of their bodies, so to put my self upon some special labour, and willingly be at some cost for the advantage of your souls.

But the main Motive which hath put mee upon this undertaking, is, the single sense of my *Relation* to you, that it hath pleased God of his infinite goodness and free grace to entrust mee a weak, frail, earthen vessel, with that inestimable Treasure, the *Mysteries of the Gospel*, and appointed mee to preach unto you, in particular the *Unsearchable Riches of Christ*. I account it the greatest ho-

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nour a poor creature can be capable of, to be made directly subservient to the glorious counsel, and gracious purpose of his Creator, for the recovery and restauration of the world by Jesus Christ, and therefore that we Ministers of the Gospel, whom God hath vouchsafed this honour, have the strongest ingagement and obligation laid upon us to preach the Gospel, both in season and out of season, and to lay out our selves all manner of waies, if by any means we may gain souls unto Christ, and build them up in him. Now this way I have here taken will have this advantage above others, above my ordinary preaching, and performance of other Ministerial duties among you, that whereas by them I can minde you of the things which belong unto your everlasting peace, only while I am in this Tabernacle: By this, as it is said of *Abel, I may still speak to you, even when dead.* Accept therefore (my dear Friends and Neighbours) this little Treatise from the hands of your loving Pastor, whose heart is exceedingly enlarged towards you, greatly longing after you all in the bowels of Jesus Christ. *For what is my hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?* Accept it therefore, and testifie your acceptance by reading of it, and much more by a conscionable performance of the Directions contained in it. I think they will carry their own evidence with them, that they are all agreeable to the Word of God: For I have not made it my business to mint new Notions, but to press upon you old Truths, and known duties. I have drawm them up in a plain and familiar stile and Method, studying rather to be profitable, than accurate; They are of daily use to an holy life, & therefore I hope you will daily peruse them. They are of general use to all sorts of Christians, at all times, in their several places, Callings, conditions and relations, and therefore I hope you will give

Heb. 11. 4.

1 Thes. 2. 19.

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the more diligent heed to them. Such whose Callings and Busineses will scarce afford them leisure on the week-daies to look into such Treatises as this, I do earnestly intreat them, that at least on the Lords-daies, after the performance of the publick duties of Piety in the Congregation, and of private in their Families, they would spend some time in reading a part of this book with their Family. And the Lord make it abundantly useful and profitable unto you. *Yea the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting Covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.*

Heb. 13.20,21.

Sepulchres,
London.
Decemb. 20. 1660.

*Your Affectionate, though
most unworthy Minister,
THO. GOUGE.*

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Christian Directions, shewing how to walk with God all the day long.

CHAP. I.

How to begin the day with God.

I.  **T**hy first awaking in the morning, consecrate unto God the freshest of thy thoughts by lifting up thine heart to him in praises and thanksgivings for that comfortable rest and refreshment hee hath vouchsafed unto thee the night past: For had not the Lord been the more gracious unto thee, thou mightest have slept the sleep of death, yea, thou mightest have awaked with hell flames about thine ears: what cause therefore hast thou to blesse God; as for the mercies of the night, so for the renewing of his mercies with the day? And then heartily beg of God his direction, assistance, and blessing upon thy lawfull pains and endeavours that day.

II. Having thus consecrated thy first awaking unto God, by blessing him for the mercies of the night, and for adding another day to thy life, then steep thy thoughts in a serious meditation of God, and of some or other of his glorious Attributes, as

Of the infinite Purity of God, who is of purer eyes than to behold iniquity, i. e. with the least approbation; but hates all sin with a perfect hatred; as being contrary to his nature. A serious consideration whereof would, through Gods blessing, prove very effectual for the suppressing of those impure thoughts which are apt to arise from thy corrupt heart.

2 Of the almighty Power of God, whereby he is able to strengthen thee in all thy weakneses, to support thee under all thy trials and temptations, to supply all thy wants, to deliver thee out of all thy dangers, to carry thee through all thy undertakings. In which respect the Apostle calleth Gods Power, a mighty Power, and an exceeding greatness of Power, Ephes. 1. 19. A serious consideration whereof, cannot but stir thee up, as to sit unto God by Prayer in

Hab. 1. 13.

all thy wants, straights, and dangers, so to cast thy self upon him and his mighty Power, to rest and rely upon him for seasonable help, succour, and deliverance, who never faileth those who put their trust in him.

3 *Of the Omnipresence of God*; of his continuall presence about thee, and with thee, wheresoever thou art, and whatsoever thou doest. For hee is *about thy bed and thy path*, and taketh notice of all thy actions, and when no man seeth thee, yet hee seeth thee before whose Tribunal thou must one day stand to give an account of all thy actions. Surely it would be a special preservative against sin, and a singular means to make thee watchful over all thy waies and actions, if thou didst seriously consider Gods All-seeing presence about thee.

4 *Of the Omniscience of God*, his knowing of all things, even the secret thoughts of thine heart, and the inward intentions of thy mind, before whom *all things are naked and uncovered*, as the Apostle speaketh. Not an ambitious, worldly, lustful thought in thine heart, but God is privy to it. And as the wise man speaketh, *Hee will bring every secret thing into judgement*.

This, if it were seriously considered, how would it make thee watchful over thy very heart? and careful to suppress all wicked, lustful thoughts at their first rising? and to keep thee upright and sincere in what thou doest, especially in the duties of Gods worship and service, as knowing there is no dissembling before God.

III. Call to minde what sin it is wherein thou findest thy self most propense, and with which thou art oftencast and easiliest overcome, as having least power to resist it. And every morning furnish thy self with the strongest Arguments thou canst against it, and then bring up thine heart to a firm resolution, as against that sin, so against the occasions and allurements thereunto. For it is not possible for thee to forbear any sin, to which thou hast a natural propensity, unless thou shun all the occasions and allurements thereunto.

IV. Every morning exercise thy Faith in Jesus Christ, and thereby draw forth of his fulness grace sufficient for the day, and the duties thereof. To this end

1 Meditate of that fulness which is in Jesus Christ, for the thorough supply of all thy wants, needs, and necessities, as the Apostle expresseth in *Col. 2. 10*. *It pleased the Father, that in Christ should*

Psal. 139. 3.

γυνὴ καὶ τε-
τραχλίσμε-
να
Heb. 4. 13.
Eccles. 12. 14.

Should all fulness dwell; Fulness of power, to strengthen us in all our weaknesses; fulness of wisdom, to direct us in all our doubts; yea, fulness of spirit, for the supply of his members with all needful, necessary graces.

2 Beleeve that Christ is thus filled for the good of his Church and Members, that hee may communicate unto them of his fulness grace sufficient for the discharge of the duties both of their general and particular callings. For in Christ there is not onely a *fulness of abundance*, in regard whereof hee is sufficiently full in himself, but also a *fulness of redundance*, an overflowing fulness for the supply of all his members. In which respect wee are said *John 1. 16. Of his fulness to receive grace for grace*, or, grace upon grace, one grace of the Spirit heaped upon another.

3 Cast thy self upon Christ and his fulness, resting and relying thereupon for supply of all thy wants, for strength to carry thee thorow all the duties both of thy general and particular calling; For by resting and relying upon the fulness that is in Jesus Christ, thou wilt draw forth thereof for thy comfort and support, and so make it thine own.

V. As thou art rising out of thy bed, take all occasions of holy and heavenly meditations,

To give you some hints.

1 When thou seest the nakedness of thy body, let that minde thee of thy sin, which caused thee first to be ashamed of it; For our first Parents before they had sinned, were not ashamed of their nakedness, as you have it, *Gen. 2. 25. They were both naked, the man and his wife, and were not ashamed*, nor because they did not know themselves to bee naked, but because there was in their nakedness nothing to be ashamed of, their bodies being more comely than any apparel could make them; But after our first Parents had sinned, then were they ashamed of their nakedness.

And how should the consideration thereof stir thee up earnestly to long after the Robe of Christs Righteousness, to be clothed therewith, which will make thee lovely and amiable in the sight of God?

2 Let thy rising out of thy bed, minde thee, as of a resurrection from the death of sin, unto the life of grace here: so likewise of the resurrection of thy body out of the grave unto eternal life at the

Plenitudo abundantia, & plenitudo redundantia.

ἡ ἀφ' ὧν ἡ χάρις, ἡ ε. Gratiā gratia additam, vel gratiā gratiā cumulātā.

Non quod iis sua nuditas esset incognita, sed turpis nuditas nōdum erat. Augull. de Civit. Dei. l. 14. cap. 17.

last day, when thou and every one of us must appear before the great Judge, to give an account of whatsoever wee have done here.

3 Let the light of the day minde thee of Jesus Christ, who is often in Scripture termed *Light*, yea the *True Light*.

4 When thou art putting on thine Apparel, let out thine heart in a serious Meditation of the *Robe of Christs Righteousness*, which alone can make thee amiable in the sight of God; And by Faith apply Christ and his Righteousness unto thy self, resting, and relying thereupon for the pardon and forgiveness of thy sins here, and for eternal salvation hereafter.

Having thus shewed thee how to begin the day with God, I shall adde a few *Motives* to quicken thee up to a conscionable use of these fore-mentioned directions.

1 This will be a special means to keep our worldly, wanton, and impure thoughts out of thine heart, so that either they will not dare to come in, or shall the easier be kept out.

2 Hereby thine heart will be exceedingly fenced and guarded against all the suggestions of Satan: for the heart being first possessed with the thoughts of God, it will keep out the suggestions of Satan, who otherwise will not bee wanting to cast his hellish fire-brands into thy soul.

3 Good and holy thoughts first let into the heart of a Christian in the morning, will keep it in the better tune all the day after; so that the heart seasoned with heavenly meditations, or spiritual matter in the morning, will be the more savoury and spiritual all the day after. For the heart retains all the day a tincture of its first thoughts in the morning. As a vessel retains the savour of the liquor first put into it.

Obj. *Happily some will object, that to put in practice these rules and directions will take up too much time, even more than their Callings and employments will afford.*

Ans. 1. True it is, some mens Callings and Employments doe not afford them so much time, as others doe, yet there is none but may find some time for spiritual and heavenly meditations, if it be but in their rising out of their beds, and putting on their cloaths.

2 If thou hast not time to put in practice all these directions, at least thou maist goe over some or other of them; yea I shall give thee this as my special advice, If thou art straitened in time,

*Quo semetipsum
induta recens
servabit odorem
Tota diu.*

rather

rather to fix upon one or two at one time, then in an overly and perfunctory manner to ramble over them all every morning.

Thus much of morning Meditation.

C H A P. II.

Of secret Prayer in the morning.

SO soon as thou art up, goe into thy Cloſet, or into ſome private place, and there offer up unto God a Morning Sacrifice of prayer and thankſgiving, let any thing be omitted rather than that; if thy buſineſs be urgent and great, riſe the ſooner, dare not to attempt any thing, till thou haſt commended thy ſelf, and thine affairs unto God by prayer; if thou take any little liberty to omit this duty, the Devil will ſo work upon thee, that by little and little thou wilt wax weary of it, if Gods grace bee not the more powerful in thee. And truly the morning is the fitteſt time for this duty of ſecret prayer, men being then freſheſt and freeſt from worldly buſineſſes and diſtractions. Wee have a ſaying amongſt us, that *the morning is a friend to the Muſes*, as being the beſt time for ſtudy. I am ſure it is as true, that *the morning is a friend to the Graces*, as being the beſt time for any holy ſervice.

*Aurora Muſe
amica.*

For reaſon and experience doe teach us, that in the morning our memories and ſenſes are the quickeſt, and all the faculties of our ſouls at their beſt; having recovered freſh ſtrength through the ſweet ſleep, and comfortable reſt we had the night paſt; and in the morning the ſooner the better, for if thou ſhalt enter upon any worldly buſineſs, or diſcourſe, before thou haſt offered up thy morning Sacrifice, thou ſhalt find it much harder to keep the world out of thine head, and thine heart cloſe unto the duty. But if ſome extraordinary buſineſs have occaſioned thee to delay it, doe not thereupon wholly omit it, but be careful to take the firſt opportunity of retiring into thy Cloſet, there to offer up thy morning ſacrifice unto God.

This duty of ſecret Prayer is expreſſy commanded, and the practice of it, eſpecially in the morning, wee find alſo very much commanded to us in the Word of God.

Fiſt, The duty it ſelf is expreſſy commanded by our Lord and Saviour, *When thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly.* Here you ſee is a po-

Matth. 6. 6

frive command for the practice of secret Prayer, *Enter into thy Closet, or into some private place, and having shut the door, pray.*

Secondly, The morning is commended to us for the choicest time of practising this duty,

1 By the example of Christ, 2 By the practice of the faithful.

Mark 1. 35.

1 By the example of Christ himself, of whom it is recorded by Saint Mark, that *he rose early in the morning a great while before day, and went out into a solitary place, and there prayed.* His rising betimes shewed his earnest desire, and diligent care in the performance of this duty, for when wee have a good mind to do a thing, wee use to rise betimes and go about it.

Job 1. 5.

2 For the practice of the Saints of God herein, the Scripture is very plentiful. It is recorded of Job, *That hee rose early in the morning, and offered burnt offerings before the Lord.* Hee did not onely rise in the morning, but early in the morning, giving unto God the first fruits of the day. And Davids morning devotions are often expressed in the book of Psalms; As, *My voice shall thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up.* And again, *O God thou art my God, early will I seek thee.* And it is recorded of Daniel, *That three times a day hee kneeled upon his knees, and prayed, and gave thanks, viz. in the morning, before hee entred upon any business; at noon, before hee went to his dinner; and in the evening, before hee went to bed.* And that this was his usual practice appears from the following expression, *viz. As hee did aforetime, i. e. hee prayed three times a day,* as hee was formerly accustomed to do.

Psal. 5. 3.

Psal. 63. 1.

Dan. 6. 10.

For the more profitable pressing of this duty of secret prayer,

1 I shall give you some motives to quicken you up to a con-
fessionable performance thereof.

2 Answer some Objections.

3 Give you some Directions for the right manner of performing it.

The Motives may bee drawn to Three Heads.

1 The Excellency. 2 The Necessity. 3 The Utility thereof.

I, The Excellency of secret prayer appears in two particulars.

1 In that it increaseth our Communion and Fellowship with God, bringing us into a familiar acquaintance with him. As the converses of a Christian soul with God in secret prayer are sweet; so oh how sweet are the discoveries that the Lord often makes of him-

*Qui vult cum
Deo semper esse,
frequenter de-
bet orare. Aug.
de Temp. Serm.*

himself to the soul of a Christian in his secret prayers? When Daniel was praying alone in secret, it was said unto him, *Thou art greatly beloved.*

Dan. 9. 20, 23.

2 The Excellency of secret prayer appears, in that it procures a comfort and sweetness upon those mercies which it obtaineth: For this is an experimental Truth, *That those mercies which are given in as answers and returns to our prayers, are the sweetest and most comfortable.* And certainly this is one reason, why many finde so little comfort in their yoke-fellows, in their children, in their estate, and the like, they did not seek them of God by secret prayer, and so did not receive them as answers to their prayers, but only from an hand of common providence, without any seeking of theirs.

II. The Necessity of secret prayer, especially in the morning, appeareth.

1 In that without it wee cannot with any confidence expect Gods blessing upon our pains and indeavours; For, as the Psalmist speaketh, *Except the Lord build the house, they labour in vain that build it. So except the Lord bless our pains and indeavours, it is in vain to rise up early, to sit up late, and to eat the bread of sorrow;* and prayer is the means God hath sanctified for the obtaining his blessing.

Psal. 127. 1, 2.

2 In regard of manifold casualties whereunto we are subject; for death lieth every where in wait for us, so that wee go every moment in danger of our lives: If wee walk in the streets, so many tiles on the house top, so many deaths hang over our heads: if wee walk in the fields, so many beasts as wee meet withall, so many enemies to indanger our lives. Yea, how many have risen well in the morning, who have been found dead before the evening? And what hath befallen one may befall another. And how sad a thing will it be to be so Arrested by Death, and called to the Bar of Gods Judgement, to plead Guilty or not Guilty, before we have presented our selves at the Throne of Grace, to Sue forth our pardon.

Quem dies vidit veniens superbum, hunc dies vidit fugientem, jactantem. Senec.

III. A third Motive may bee taken from the utility of this duty; and indeed manifold are the benefits which usually follow and accompany the same. As,

1. It is the proper means appointed by God himself, for the obtaining of all sorts of good things at his hands; and therefore where this duty is enjoyed, we very often finde it attended with

very

Matth. 7. 7

very excellent Promises annexed, to encourage us with faith and confidence to call upon him; as, *Ask, and it shall be given you; seek, and ye shall finde; knock, and it shall be opened unto you.* &c.

1 Sam. 17. 39

2 By accustoming our selves to pray in our Closets, or private Chambers, we shall be the better fitted to pray in the presence of others. And such as are Parents, and Masters of Families will bee thereby enabled to pray with their Families; for certainly one special reason why many Parents and Masters of Families doe neglect that necessary duty of praying with their Families, is, their not accustoming themselves to pray in secret morning and evening. What *David* said of *Saul's* armour, *I cannot goe therein, for I never proved it.* The like may some say of Prayer, *I cannot goe thereto, for I never used it.* The accustoming ourselves to pray alone in secret, will fit us to pray in the presence of others.

Having given you some *Motives* to quicken you up to a conscientious performance of Secret Prayer, and that especially in the morning.

I shall answer an objection or two.

Obj. 1. *Some are apt to object their little leisure, and great employment, to excuse themselves from offering up their morning Sacrifice unto God?*

Ans. 1. The greater your employments are, the more need you have to offer up your morning Sacrifice unto God, thereby to seek his assistance, and blessing upon your pains and endeavours, it being the Ordinance he hath sanctified for that very end.

2 Time spent in prayer will bee no hinderance, but rather a furtherance of our worldly businesses and employments; this will oyl the wheels for any work, making it more easie; yea and sanctifie all the things we take in hand, making them successful unto us; for those works which are sanctified by Prayer doe usually speed best.

Obj. 2. *Some object their great inability to pray, saying they know not how to pray, not having the spirit of prayer?*

Ans. 1. Let such bewail this their sad condition, and mourn under the sense of it, remembering what our Saviour saith, *Blessed are they that mourn, for they shall be comforted.*

March. 5. 4

2 Goe unto Christ, and say unto him as the Disciples did, *Lord teach me to pray;* with an acknowledgement of thine own inability, beg the assistance of Gods Spirit, and say, *Lord, thou hast*

Luke 11. 1
Rom. 8. 26

promised thy Spirit to help the infirmities of thy Servant, O make good this thy gracious promise to me thy poor, weak and unworthy Servant, let me feel and finde the assistance of thy Spirit strengthening my weakness, and enabling me to pour out my soul before thee in some acceptable manner.

3 Call to mind thy sins, with the aggravations of them, and withall consider thy Spiritual wants, and then put thy self upon the duty of Prayer; confesse thy sins unto God, with all the aggravations thereof, as well as thou canst, begge the pardon of them, and be earnest with God for such Graces as thou standest in most need of. By using and exercising that small ability to pray that thou hast, thou shalt increase it, and grow more able to doe it with comfort.

4 Know this, that a man may pray most effectually, and acceptably, even when he cannot expresse himself in any apt words; for the work of the Spirit in Prayer consisteth not so much in the expression of the tongue, as in the affection of the heart, wherein the very life and soul of prayer doth consist.

Having answered the fore-mentioned Objections, I shall now give you some directions for the right manner of performing this duty of Prayer, so as it may be acceptable and pleasing unto God.

To this end,

1 Some things are required before Prayer.

2 Some things in Prayer.

3 Some things after Prayer.

1 Before Prayer there is required *preparation*; which consisteth in two things.

1 In a serious Meditation of the infinite Majesty and glory of God on the one part, and of thine own Vileness and unworthiness on the other.

2 In a sequestration of thy thoughts from earthly affairs, and worldly businesses.

For thy better help thereunto observe these rules.

1 When thou art going to prayer, renew thy resolution against wandering thoughts, saying with thy self, *I have lost many a prayer through the distractions of my thoughts, and wandrings of my mind after worldly matters therein, and I am in danger to lose this prayer also, if I be not the more watchful over my self: therefore I doe now resolve, with the assistance of Gods grace, to be more watchful over my thoughts, to keep my heart close unto the duty I am going about, and not to suffer my mind to wander after other matters, as formerly.*

is both done; if thou wouldst make trial hereof, thou wouldst find there is great power in such a resolution, when it is fresh upon thy heart, and spirit.

2 Beg of God, that he would by the assistance of his holy Spirit restrain all vain and wandering imaginations.

3 Use thy voice in prayer so often as conveniently thou maist, provided it be not for ostentation to bee heard of others, which thou wilt finde very effectual, as for the intention of thine affections, by raising them to an higher pitch; so for the attention of thy mind, in keeping it from wandering and roving after worldly thoughts and imaginations.

4 But if notwithstanding thou findest, that in praying thy mind and heart hath been sometimes taken up, and possessed with worldly thoughts and distractions, it will be a good course, in thy private prayers, to repeat that again which so coldly and carelessly passed from thee, labouring in thy repetition to repel all wandering thoughts, and to pour forth those petitions again after a more hearty manner; For, by imposing this task upon thy self, thou wilt become more wary and watchful over thy thoughts, lest otherwise thou be enforced to continue long at that exercise, unto which, through the depravation of thy nature, thou art so backward and averse.

II. As preparation is necessary before Prayer, so in prayer divers things are required; as,

1 *Faith*; Prayer must be made in faith; which our Savior plainly expresseth, where he saith, *Whatsoever things yee desire, when yee pray, beleeve that yee receive them, and yee shall have them.* Beleeve, that as God is able, so willing to grant whatsoever thou prayest for, so far forth as in his wisdom he seeth it to be good for thee.

2 *Fervency*, that thou pour out thine heart and soul unto God with great ardency and earnestness of affection. For, the Apostle James telleth us, that *the effectual fervent prayer of a righteous man availeth much*; so that it is the fervent prayer only that is effectual. And without doubt this is one special reason why our prayers are so seldom answered, namely, because they are performed with such deadness of heart, and dulness of spirit, for the luke-warm prayer is cooled and frozen before it can ascend up to heaven. As therefore thou desirest to have thy prayers effectual, let them be fervent, and so thou shalt not need to doubt of a gracious and happy issue. I grant, thou canst not always have a like

Mark 11. 24

Jam. 5. 16

*Oratio tepida
frigescit prius
quam calor
ascendat.*

servency, yet thou must always strive against deadness of heart, and dulness of spirit; for God regards the manner of our actions as much as the matter, how we pray, as well as what we pray for.

III. The Duties required after Prayer are these.

1 Diligently to look after thy prayers, observing what answer and return the Lord giveth thereunto. Thus did *David* and *Habakkuk*; For hereby thou shalt bee the better fitted for thankfulness, being furnished with more abundant matter of praise: And also bee the more provoked and stirred up thereunto.

Psal. 5. 3.
Hab. 2. 1.

2 Look back and consider the manifold weaknesses, infirmities, and imperfections which have passed from thee in thy praying, how dead and dull thine heart was, and how distracted thy thoughts were therein, and let the apprehension thereof prevail with thee, as to disclaim all thine own righteousness as filthy raggs, so to drive thee unto Christ, to rouse thy self upon him, resting upon his perfect Righteousness alone for life and for salvation. As this is one chief end why God suffers corruption to remain in his children, even after their Regeneration, and to have an influence into all their holy services; So it is the use which wee should make thereof: And therefore so often as thou findest thine heart dead and dull, and thy mind distracted with worldly thoughts in prayer, say with thy self, *Lord, what need have I of a Saviour? I see thou mayest condemn mee for my most holy services, and therefore I go wholly out of my self unto Jesus Christ, resting upon his perfect Righteousness, and all-sufficient Merits, for life and for salvation.*

CHAP. III.

Of Ejaculatory Prayers.

BESIDES thy solemn Morning Prayer, it will bee good to send up Ejaculatory Prayers, and Praises unto God, and that frequently upon all occasions.

By Ejaculatory Prayers and Praises, I mean, The sudden lifting up of the heart unto God upon some present occasion, either in way of Petition, or Thanksgiving.

Which kinde of Prayers wee finde commanded under those general Precepts of *praying always*, and *praying without ceasing*; The meaning whereof is not that thou shouldst wholly and only attend on prayer, so as to neglect the word, and other duties of

Luk. 18. 1.
1 Thel. 5. 17.

piety, or the ordinary works of thy calling: But that besides thine ordinary and set times of prayer, thou shouldest alwaies have a praying frame of spirit, bee ready upon all occasions to lift up thine heart unto God in some short Ejaculations.

For the more profitable pressing of this kinde of prayer, I shall

1 Give thee some Motives to quicken thee up to a frequent performance thereof.

2 Add some Cautions.

The Motives may bee drawn to three heads.

1 The Excellency. 2 The Necessity. 3 The Utility of this kinde of Prayer.

I. The *Excellency* of Ejaculatory Prayer appeareth, In that at all times, and in all places, even in our converses with men, wee may thereby converse with God, and enjoy an holy familiarity with him, and yet others in our company take no notice thereof. And when we are about the works of our Calling, we may without any hinderance thereof, lift up our hearts to God in some short Ejaculatory Prayer, for his assistance and blessing, which, though they are but as *Parentheses* in our worldly imployments, yet will prove very advantageous to us therein.

II. Another Motive may bee taken from the *Necessity* of these Ejaculatory Prayers, and that

1 In regard of the sudden dangers and plunges whereunto the people of God are many times brought, which will not afford time for continued prayer.

2 In regard of the manifold slips and infirmities of the people of God, which put them upon praying for the pardon and forgiveness of them.

3 In regard of the manifold mercies, blessings, and deliverances, which unexpectedly thou receivest from God, there is frequent occasion of Ejaculatory Prayers and thanksgivings unto him.

III. A third Motive may bee taken from the *Utility* of those Ejaculatory Prayers, which appeareth

1 From Gods gracious acceptation and remuneration of the same, whereof the Scripture giveth abundant instances and examples: As of *Dauids* Ejaculatory Prayer against *Achishophel*, that God would turn his counsel into foolishness, was graciously accepted and granted *in defeating the same*. The like wee read of *Nehemiah's* Ejaculatory Prayer unto God, to incline the heart of the

the King to grant his request, which was graciously heard and answered. So also the poor penitent Thief's Ejaculatory Prayer unto Christ, *Lord remember mee when thou comest into thy Kingdom.* Holy Ejaculations are the Spiritual breathings of a gracious heart, which as they are very pleasing unto God, so exceedingly advantageous unto Christians; for though they are very short and sudden, yet seldome do they return empty.

2 These Ejaculatory Prayers are a special means for the improving of every opportunity and occurrence of Providence to thy spiritual advantage.

Herein bee careful to observe these two Cautions.

1 Content not thy self with these Ejaculatory Prayers and Praises, as if they were sufficient at thy lying down, and rising up, and that thou needest not to trouble thyself with any longer prayers. Oh let not thy Ejaculatory Prayers juggle out either thy closet or family prayers; but as God in his Word requireth the one as well as the other, do thou make conscience of every one of them in their time and place.

2 Beware of formal and prophane Ejaculations, which come from the lip, but not from the heart; as *Good Lord,* and *Good God,* or, *The Lord blefſ mee,* and *Lord have mercy upon mee,* with such like, which can bee no better than a taking of the name of God in vain, in that they are uttered customarily in a way of form, meerly from the teeth outward, for which, without true and unfeigned repentance, God will not hold thee guiltless.

CHAP. IV.

Of Reading the Scriptures in private.

A Nother duty to be performed alone, is *Reading of the Scriptures.* And indeed the Word and Prayer should go hand in hand together, as the Christians daily exercise, *For every thing is sanctified by the Word of God and Prayer.*

1 Tim. 4. 5.

Appoint therefore some set time in every day for the reading of the Word; The morning is the freest, when our spirits and wits are freshest. By reading three chapters a day, the whole Bible may bee read over in a year. But I would not so strictly tye any to this, as still to go on in reading some part of the Scriptures every day. And if extraordinary occasion hinder thine ordinary task, double it another time; for by the holy Scriptures onely we may

*Per Scripturas
solus potes plu-
rum Dei intel-
ligere voluntatem. Hier. ad
D. met.*

attain to the knowledge of the whole will of God.

For the more profitable pressing this duty, I shall

1 Give you some Rules and Directions to bee observed,

1 Before the reading of the Scriptures.

2 In reading of the Scriptures.

3 After the reading of them.

2 Give you some Motives to quicken you to a frequent reading of them.

1. The Rules and Directions to be observed before reading are these.

1 Go about it with all holy reverence, as in the sight and presence of God, beleeving it to bee the Word of God written by holy men, as they were moved and inspired by the Holy Ghost, as the Apostle Peter expresseth it; when therefore thou settest thy self to read the Word, say to thy self. *I will hearken what the Lord will speak unto mee therein.*

2 Lift up thine heart in prayer unto God, as for the Spirit of Illumination, to open the eyes of thine understanding, that thou mayest rightly conceive his Word: so for wisdom: to apply, memory to retain, faith to beleeve, and grace to practise what thou shalt read.

II. The Rules and Directions to bee observed in reading of the Word, are these,

1 Read the holy lives and actions of Gods Children, not onely as matters of history, but as patterns of imitation: for, for this end are they recorded unto us, as St. Paul testifieth, *Whatsoever things were written aforetime, were written for our learning.*

2 In reading the Promises and Threatnings, the Exhortations and Admonitions, and other parts of the Scripture, so apply them to thy self, as if God by name had delivered the same unto thee; whereby the Word will become very profitable unto thee: For thus will promises to others encourage thee, threatnings against others restrain thee from sin, exhortations to others stir thee up to thy duty, and admonitions to others make thee wary; yea thus, whatsoever things were written aforetime, will prove good instructions unto thee.

III. Rules to bee observed after the reading of the Word.

1 Seriously meditate of what thou hast read, that so thou mayest the better remember and understand the same.

2 Labour to work something of that thou hast read upon thine heart,

1 Pet. 1. 21.

Rom. 15. 4.

*Sint divina
Scriptura sem-
per in manibus,
& jugiter me-
nte volvantur.
Hier. ad Ce-
lant.*

heart, and give not over till thou findest the affections of thy soul warmed thereby.

To quicken you up to a frequent reading of the Scriptures, consider these two *Motives*.

1 The first may be taken from those treasures that are contained therein, such treasures as men never heard of. The subject matter of the Word, are such mysteries as were hidden in God, and by his Spirit revealed unto men. All the abstruse learning, and mysteries of other books and writings, are but straw and stubble, yea dross and dung in comparison of the precious pearls in this.

2 Another Motive may be taken from the many sweet and precious promises which are scattered up and down in the Word. For as there is not a condition into which a Child of God can fall, but there is a Direction and Rule in the Word, in some measure suitable thereunto: so there is not an affliction into which a child of God can fall, but there is a promise in the Word in some measure suitable thereunto.

C H A P. V.

Of Christian Watchfulness over our Thoughts.

DO not think, that having saluted God by prayer, and reading this Word in the morning, thou mayest take thy leave of him all the day after. But second thy prayers and reading with Christian Watchfulness; which is a duty incumbent upon all, being much pressed upon us in Scripture.

For the profitable handling whereof, I shall shew you

1 The Nature of Christian Watchfulness.

2 The Extent thereof, or the particulars wherein we are to manifest the same.

I. For the Nature of Christian Watchfulness; It is an heedful Observation of our selves in all things, and a diligent circumspection over all our waies, courses, and actions, that wee may not displease God in any thing, but rather please him in all things.

II. For the Extent of this duty, The Apostle sets it down in general Terms, *Watch thou in all things*, which I shall branch into several particulars.

1 Over thy Thoughts, Words and Actions.

2 Against Sin in general, and the several kinds thereof.

3 Thou must be watchful over thy *Thoughts*; that *vain Thoughts* may not lodge in thine heart.

For

Prov. 4. 23.
Mark 13. 35.
37. 38.
2 Tim. 4. 5.

2 Tim. 4. 5.

Jer. 4. 14.

For the profitable pressing of this, I shall

- 1 Give you some Motives to quicken you up thereunto.
- 2 Some Directions and helps thereunto.

I. For Motives, first consider, that vain and evil thoughts, though they break not forth into acts, yet are they actual sins; for thoughts, though they are inward, yet are they the acts of the soul, and in that they are evil, they are sinful.

2 Evil thoughts are not onely sinful in themselves, but they are likewise the cause of all sins, the plotters of all treasons against God, the Panders of all other lusts; so much the Apostle *James* expresseth, *When lust hath conceived, it bringeth forth sin*; lustful thoughts being conceived in the heart, they soon bring forth sin, breaking forth into acts of filthiness and uncleanness.

Jam. 1. 15

3 Consider, that by our thoughts especially, will the Lord judge us at the last day, *When hee will make manifest the counsel of the heart*, as the Apostle expresseth it. And *Rom. 2. 16. God hath appointed a day wherein he will judge the secrets of men by Jesus Christ*. Then the swarms of our vain and evil thoughts shall be discovered, and laid open, to our eternal shame, before God, Angels, and men, without true and unfeigned repentance.

1 Cor. 4. 5

4 Evil and vain thoughts without true and unfeigned repentance, will sink our souls to Hell; such of you therefore as make no conscience of your thoughts, but delight your selves in vain and wicked thoughts, in lustful and unclean thoughts, and that impenitently, how can you escape the vengeance of hell?

I deny not but the best men, through the remainder of corruption in them, are subject to vain and wicked thoughts; but these are their grief and their burden against which they strive, and for which they earnestly begge pardon, and therefore shall not be laid to their condemnation.

The helps and directions are these.

1 Consider, *That the Lord doth as strictly observe all inward sinful thoughts, as he doth the outward acts of sin*; Hee is Omniscent; and knoweth all things, yea he is the trier and searcher of our hearts, and so is privy to every vain and wicked, to every wanton and lustful thought in our hearts; So that howsoever men discern not our thoughts, yet God doth.

Psal. 139. 1, 2.

2 *Make not too much of those vain and wicked thoughts which doe either arise from thine own corrupt heart, or are cast in by Satan*; I mean, thou must not revolve them in thy mind, by musing
and

and meditating on them with any delight; for if so, thou art in danger to be ensnared by them.

3 With detestation speedily reject, and cast all vain and wicked thoughts out of thine heart; As in thy judgement thou canst not but condemn them as base and wicked, so in thy affections abhor and detest them, yea reject and cast them away as abominable.

4 So soon as any vain or wicked thoughts begin to arise in thine heart, fix thy meditation upon good thoughts, and upon such especially as are contrary thereto. Thus when vain thoughts begin to arise in thine heart, strive to put them out, by fixing thy meditation upon some serious matter; when earthly, worldly thoughts begin to arise in thine heart, fix thy meditation upon some spiritual and heavenly thoughts; when any lustful and impure thoughts begin to arise in thine heart, fix thy meditation upon some holy and good thoughts, think of the excellency and necessity of holiness, *without which no man shall see the Lord.*

Heb. 12. 14

5 Humble thy self for all thy sinful and vain thoughts, of what sort or kind soever. For know assuredly, that unless thou humble thy self for thy sinful and vain thoughts, thou shalt be called to an account for them at the Day of Judgement, *when the Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.*

1 Cor. 4. 5

6 And that which sanctifies all other means, is earnest and hearty prayer unto God, that he would be pleased, as to suppress and keep down all vain, wicked, wanton thoughts from rising in thy heart, so that he would rebuke Satan, and restrain his malice, that he may not cast his hellish thoughts into thine heart; or at least, that he would enable thee to quench them at their first entrance. This course did the Apostle *Paul* take in the like case, as we read in 2 Cor. 12. 7, 8.

CHAP. VI.

Of watchfulness over our Words.

AS thou must be watchful over thy Thoughts, so likewise over thy Words, according to the counsel of the Prophet *David*. *Keep thy tongue from evil, and thy lips from speaking guile.*

Psal. 34. 13

For the profitable handling of this part of Christian watchfulness, I shall give you,

I Some Helps and directions thereunto.

D

3 Some

2 Some Motives to quicken you up to a conscionable use of those helps and directions,

The helps and directions are these.

Ephes. 4. 29

I *Avoyd all corrupt and rotten communication*; which direction the Apostle *Paul* giveth, *Let no corrupt communication proceed out of your mouth.*

The corrupt speeches we ought carefully to avoyd are of several sorts, which may be reduced to these Heads.

1 Such as tend to the dishonour of God.

2 Such as tend to mans disgrace and hurt.

Those which tend to Gods dishonour are especially these.

1, *Unlawful Swearing*, which is in three respects especially.

1 When men swear *falsly*, or as we speak, *forswear themselves.*

2 When they swear *impiously.* 3 When they swear *rashly.*

1 They who swear *falsly*, whom we call *perjured persons*, are such as confirm any thing by Oath against their knowledge, or swear to doe a thing which they intend not, or intending at first to doe it, yet afterwards are careless and negligent in the performance of it.

These false Swearers doe not only sin themselves, but as much as in them is, bring God in compass of their sin, and make him partaker thereof; he is made a witness, and an approver of a Lye, and therein made like unto the Devil, who is the *Father of Lies*, which is a most abominable dishonour done to the holy name of God.

2 *To swear impiously*, is an unlawful Oath, either in regard of the matter, or of the form.

An *impious oath in respect of the matter*, is by oath to bind a mans self to doe some wicked thing, as those *Jews* who bound themselves with an oath to kill *Paul*; and *Jezabel*, who took an oath to slay *Elijah*. This kind of Oath maketh God a Patron, and approver of wickedness.

Acts 23. 14

1 King. 19. 2

An *impious oath in respect of the form of it*, is, when we swear by other things besides Gods holy name, as by any Creature, as *Joseph* by the life of *Pharaoh*.

3 *To swear rashly* is to swear lightly, and frequently, in our familiar talk and discourse; this, though it be a common and ordinary sin, indeed too too common and ordinary, yet it is a most grievous Sin, and a sin that crieth loud in the ears of God for vengeance.

gence. The hainousness of this sin appeareth,

1 *In that Gods name is thereby taken in vain*, which is a direct breach of the third Commandement, for that forbiddeth us *to take the name of God in vain*. Now then is Gods name taken in vain, when needlessly, without any just cause, it is used by any, against which there is a judgement threatned in the next words, *The Lord will not hold him guiltless*; i. e. hee shall not go unpunished.

Exod. 20:7

2 *Swearing in our ordinary discourse is the very Livory of the Devil, and badge of prophaneity*, which the Wise man hinteth unto us; *Eccles. 9. 2.* where, as he maketh it a sure sign of a godly man, *to fear an oath*, so of a wicked and prophane person, *not to fear an oath*, but to make no conscience of it. And truly, ordinary swearing may well be a badge and note of a prophane person, for such an one will make little or no conscience of any sin, who maketh no conscience of this sin of swearing, which is so vain and unprofitable a sin; for the excuse whereof the swearer cannot plead any outward good, neither profit, as the covetous worldling; nor honour and preferment, as the ambitious person; nor pleasure, as the voluptuous; and therefore wee may well conclude, that he who makes no conscience of swearing, will make little conscience of any other sin; *for hee that will sin for nothing, as the swearer doth, certainly will sin for something*. Nay, what sin will not he commit for profit, pleasure, or preferment, who sticks not to prophane the holy name of God for nothing? Our blessed Saviour speaking of this sin, saith expressly, *it cometh of evil*, meaning the Devil, *Let your communication be yea, yea, nay, nay, for what soever is more than these cometh of evil*; i. e. that evil one the Devil, who is the author of all vain oathes. Which me thinks should be a powerful argument to prevail with men, to avoyd in their ordinary communication all vain oathes, yea and needless protestations, considering they come from the Devil, who is the School-master that teacheth men to use them, and therefore by a frequent use of them, they shew themselves to be the *Scholars*, if not the children, of the Devil.

Mat. 5: 37
ἐν τῷ πνεύματι
ἀποκρίσθε.

II. Another kind of corrupt speech is, *when Gods holy titles are upon every light occasion used, and so plainly abused*; as when any thing suddenly happens out, then we presently say, *O Lord, O God, O Jesus*. Again, when we would have any thing, then we are apt to say, *for Gods sake doe this, for Christs sake doe that*.

and yet with no reverence doe wee think of God; or of Jesus, if we think of them at all; for commonly it is but a phrase of course. to say the least of this, it is a direct taking of Gods name in vain, and so maketh us liable to that curse, *God will not hold him guiltless, that taketh his name in vain.*

These are some of those corrupt words and speeches which tend to the dishonour of God.

Come we now to such as tend to mans disgrace, or hurt; and they are such as are against *our selves* directly, or against *others*.

The corrupt speeches that are against our selves are *Imprecations*. It is usual with many, by imprecating some mischief against themselves, to confirm their speeches; methinks such should be afraid lest God in judgement should hear them, and justly cause the vengeance they call for, to fall upon themselves; let such remember the *Jewes*, who cried out, *His blood be upon us, and our children*, and from that day to this hath it lain heavily upon them.

Of corrupt speeches against others, there are many kinds; as,

1 *Imprecations*, for it is usual, if not much more usual, to make fearful imprecations against others, as well as against our selves, which as they are corrupt speeches, so are they ill-beseeming Christians.

2 *Unclean and unchaste speeches* are another kind of corrupt communication. Some mens mouthes are always full of them; which plainly sheweth the pollution of their hearts, and how their minds are wholly set on lust.

3 *Idle and vain discourses which tend to no good*, are another kind of corrupt speeches; as old Wives fables, talking of matters not belonging to us, prattling of anything that comes into ones head. Our Saviour saith, *That every idle word that men shall speak, they shall give account thereof in the day of judgement.* Here our Saviour sheweth that at the Day of Judgement we must give an account, not only for filthy, unclean, and unchaste speeches, but likewise for *idle words*, yea for *every idle word*; and therefore how doth it concern us to be watchful over our selves, as against all filthy and unclean speeches, so likewise against all idle words?

These are the kinds of corrupt Speeches, and communication, which we ought the more carefully to avoyd, in regard of the hainousness thereof.

II. *Accustoms your selves to holy conferences, and good communica-*

tion ; It is not sufficient to abstain from corrupt communication , except you accustom your selves to good communication ; for it is good and gracious speech which commendeth a good and a sound heart, even as its good fruit which commends a good tree.

III. *In all your conferences, forbear to speak evil of others ;* This direction the Apostle James giveth, *Speak not*, saith he, *evl one of another* ; the word in the original properly signifieth, *a speaking one against another*, and forbids all manner of words tending to the disgrace and disparagement of your Neighbour, whether that you speak be for the matter of it true or false ; for a man may bee said to speak evil of his Neighbour two ways, viz.

1 By raising false reports.

2 By a divulging of their secret evils.

This God did expressly forbid his own people the Jewes, *Thou shalt not goe up and down as a Tale-bearer among the people* ; like unto a Pedler, which carrieth his Pack from house to house, venting here a little, and there a little, until at length he hath uttered all his Wares. Thus there are too too many who goe up and down, from house to house, uttering slanders and reproches as Wares, which indeed is the Devils proper sin, who is stiled, *the accuser of his brethren*. Oh consider, that God will surely recompence this into your bosomes ; for as our Saviour speaketh, *Judge not, that yee bee not judged, for with what judgement yee judge yee shall be judged ; and with what measure yee mete, it shall be measured to you again*. So that thou shalt be sure to find others that will be as ready to judge thee, and to speak evil of thee, as thou hast of thy brother, who will have as little care of thy credit as thou hast had of thy brothers ; so farre shouldst thou be from wronging thy neighbour, by being the author and spreader of evil reports, that thou shouldst not lend thine ear to them that spread them, for thine ears may be as guilty as thy tongue ; therefore such evil speaking should not be heard without some expression of dislike ; which would bee a special means for the suppressing of them.

IV. *Be not levisb in your words, but sparing in your speech ; never not all that you hear, or know*. Which rule the Apostle James giveth, in Chap. 1. 19. *Let every man*, saith he, *be swift to hear, but slow to speak*.

V. *Be well advised before you speak* ; for oftentimes many mens tongues doe over-run, and out-strip their wits. But doe you fore-think, whether that you are about to speak be suitable, and season-

μη κατ'αλλα-
λειτε αλληλων.

Levit. 19. 16

ὁ κατηγοροῦς
τῶν ἀδελ-
φῶν.
Rev. 12. 10.
Mat 7. 1

Quicquid in
buciam venierit
profundius
hinc studium
mentiendi cum
vera desinit.
Ludov. Piv. de
Christia. Fam.
l. 1.

ἡ γλῶσσά
μη πρῶτῃ
ῥητοῦ τῶ νοῦ,
ne lingua præ-
currat menti.

Matth. 5. 37
ἐν τῷ πορεύῃ

Ephes. 4. 25

Mentiri est
contra mentem
ire.

Joh. 8. 44

Hos. 4. 2

lable, and let not thy tongue run before thy mind.

VI. *Let your ordinary speech be plain, without oaths and imprecations, yea without all vain asseverations and protestations.* This direction our Saviour giveth, *Let your communication bee yea, yea, nay, nay*; i. e. let your ordinary speech be plain; and naked, without any oaths, imprecations, asseverations and protestations. For, *whatsoever is more than these*, i. e. whatsoever exceedeth a simple affirmation, or negation, *cometh of evil*; i. e. of the evil one the Devil.

VII. *In all your Conferences speak nothing but the truth*; This direction the Apostle giveth, *Wherefore putting away lying, speak every man truth with his neighbour.* Though lying be a sin common amongst all sorts of people, not only children, but also grown men and women. as in their ordinary discourse, so especially in their trading, wherein what more ordinary than lying and dissembling, yet is it a most hainous sin, as will appear by due consideration of these particulars.

1 *It is a Sin against knowledge and conscience*; it cannot be ignorantly committed, for ignorance is against the nature of a lye; the word in Latine to lye, is as much as to speak against ones mind and knowledge.

2 *It is most agreeable to the Devils nature*; so that a lying spirit is a Diabolical spirit, and a Lyar carrieth the very image and picture of the Devil, *who is the father of lyes.*

3 *It pulleth down Gods fearful Judgement and Vengeance, and that both temporal in this world and eternal in the world to come*; for proof whereof, observe in general what David saith, *Psal. 9. 6. God will destroy all that speak lyes.* More particularly for Temporal Judgements in this world, the Prophet *Hosea* reckons up this Sin amongst those gross sins which caused God to send Famine, Plague, Sword, Captivity, and other like Judgements on the *Israelites*. For eternal Judgements, we find them likewise threatened against this Sin, as in *Revel. 21. 27.* we find *Lying* reckoned amongst those sins which bar us out of heaven; and *Revel. 21. 8.* we find it reckoned amongst those sins which thrust us into Hell; *But the fearful, and unbelieving, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and Lyars, shall have their part in the Lake which burneth with fire and brimstone*; here lying is reckoned amongst those sins which thrust us into Hell. And wee may further observe amongst what hainous and capital Sins *Lyars*

are reckoned, even amongst *Murderers, Whoremongers, &c.* which further shews the hainousness of this sin.

VIII. *Pray unto God to sanctifie your speech, and so to direct it by his holy Spirit, that it may tend, as to the glory of his name, so to the good both of the speaker and hearer.* All our endeavours are nothing without God, and therefore we had need goe unto him by prayer, so to sanctifie our words and speeches, that they may tend to the good of others, and minister grace to the hearers.

C H A P. VII.

Of Watchfulness over our Actions.

AS we must be watchful over our thoughts and words, so likewise over our actions.

For the more profitable pressing of this part of Christian watchfulness, I shall give you some helps to direct you therein.

I. *Make Gods Word the rule of all thy actions.* This direction the Apostle hinterth, in Gal. 6. 16. *As many as walk according to this rule, peace be on them, and mercy.* Where the Apostle terms the Word of God the rule whereby we must walk, and square all our actions.

Quest. *What is to be done in such cases, wherein we are doubtful, and uncertain of the will and mind of God, and what is most agreeable thereunto?*

Ans. 1. In doubtful cases, where the reasons on both sides seem to be equally balanced, observe which side seems most to tend to the glory of God, the good of thy Neighbour, and thine own Spiritual welfare, and incline rather thereunto; and know, that when thou shalt propound these things as thine end, and aim, and make them thy Bias, God will then delight to make known his good pleasure to thee.

2 Seek advice from others whom thou conceivest to bee godly, and judicious; and amidst their counsels observe what it is thine own spirit doth best approve of, and most cloze with.

3 Prayer being the means sanctified by God for the obtaining of every good thing, bee earnest with God in Prayer, that hee would direct thee in the right way and course; that hee would cause thee to hear a voice behind thee, saying, *This is the way, walk in it.*

4 Having prayed unto God, and commended thy case unto him, hearken and wait for the return of thy prayer, diligently observing to what course thine heart is most inclined after prayer; and conclude that to be the way he would have thee to walk in.

1 Cor. 10. 31

II. Another help and direction is, *to propound Gods glory as the chief end and aim of all thine actions*; which direction the Apostle Paul giveth us in expresse terms, *Whatsoever yee doe, doe all to the glory of God*; i. e. that God may be thereby glorified. For,

1 Without this thy best actions, thy most religious exercises are neither acceptable nor pleasing unto God; let any action bee in it self never so specious and glorious, yet if Gods glory bee not the end of it, there is a *woe* to such works, instead of an *Euge*, or *Well done*.

2 This puts a value and price upon all our actions, the more they aym at this end the better they be. As therefore thou desirest to have thine actions and services acceptable and pleasing unto God, set his glory be thy chief and principal aym therein, doing what thou dost in obedience to the Command of God, that hee thereby may be glorified.

I deny not but other ends may creep into thine heart, and steal into the performance of thy best actions, as thine own profit, applause, and the like; but know for thy comfort, that the Lord looketh more to the general bent of thine heart, and frame of thy spirit, in what thou dost, then upon any particular base and by end, which sometimes creepeth and stealeth into thine heart, and will reckon with thee according to the general purpose and aym of thine heart, and not according to some particular end and aym, which hath crept in unawares through the corruption of thine heart.

Psal. 117. 2

III. Another help and direction to Christian watchfulness over thine actions is, *To commend all thine actions and businesses unto God by Prayer*, not enterprising any thing without seeking direction, assistance, and a blessing from God; for as the Psalmist speaketh, *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows*, unless the Lord put to his helping hand; and come in with a blessing; which is obtained chiefly by prayer; farre be it therefore from thee to enterprise any thing without first commending it unto God by Prayer; for questionless one special reason why many find not that success in their businesses which they desire; is, because they have not first commended them unto God by Prayer, they

may have not sought unto him for his direction, assistance, and blessing.

IV. Set God always before thee, and ever walk as in his sight and presence; which direction the Lord himself giveth to Abraham, for the better ordering of the whole course of his life, saying, *Walk before me, and be thou perfect*; i. e. walk as in my sight and presence, setting me ever before thee; which will be a special means to keep and restrain thee from many sins; this we read kept Joseph from yeelding to the wanton solicitations of his Mistris, though he had the opportunity of privacy, *How can I, saith he, doe this great wickedness and sin against God?* It was the apprehension of Gods all-seeing presence that preserved him from closing with the inordinate affection of his Mistris.

*In omnibus qua
agis, Deum
presentem cogi-
tes. Bern. Med.
Gen. 17. 1*

Gen. 39. 9

CHAP. VIII.

Of watchfulness against Sin.

AS thou must watch over thy *Thoughts, Words, and Actions*, so likewise against Sin.

Both against Sin in general, and likewise against the several kinds of Sin.

I. First, thou must watch against Sin in general, not bearing with thy self in the willing practice of any known Sin; for in vain dost thou expect any true peace in thy soul, so long as thou remainest, and favourest any one Sin in thy self against thy Conscience.

For the more profitable pressing of this part of Christian watchfulness, I shall give thee some helps to direct thee therein.

1. *Carefully avoyd all the occasions and means which may allure and draw thee unto sin*; for it is impossible to eschew the one without the other; it is not possible that he who is inclined to drunkenness should contain himself from it, if he avoyd not the places and company of drunkards; neither is it possible for him that is wanton and lascivious, to abstain from filchiness and uncleanness, if he frequent unchast company, and pamper himself in gluttony and drunkenness.

2. *If thou art assaulted, resist sin in the beginning*; Doe not dally with temptations, as the Fly with the flame of a Candle, lest thou be burnt before thou be aware; neither doe thou suffer Sin to grow and increase, but rather withstand the first beginnings thereof, and if possibly nip it in the bud.

*Peccata non
sunt vincenda
combustione &c.
sed in excordio
sunt vincenda
sicut &c. Hilari.
Enarrat. in
Psal. 36*

3 If thou beest overtaken with any sin, labour to recover thy self with all possible speed, by true and unfeigned repentance. Be-lieve thou doe not live, nor lye impenitently in the practice of any Sin against thy Conscience, for so long thou wearest the Devils Liver-y, and art a stranger to true peace.

4 Being recovered, take heed of relapsing; A relapse is dangerous in bodily diseases, much more in spiritual; Christ saw this to bee a needfull caveat, therefore he gave this advice to a Woman taken in Adultery, and forgiven, *God did sin no more*; yea the same advice he gave to the poor Cripple, whom he healed at the Pool of Bethesda, backt with a strong reason, saying to him, *Sin no more, lest a worse thing come unto thee*. which doth not imply, that a man may keep himself pure, and free from all sin; but that hee ought with the best care, and greatest watchfulness that hee can, endeavour to keep himself pure and free from all sin, especially from enormous sins, which in an high manner provoke the Wrath of God. Though therefore thou hast obtained the pardon and forgiveness of thy former sins, it concerneth thee to be watchful against sin for the time to come, otherwise thou art in great danger of relapsing into the same sins, if not worse; whereby thy last state will be worse than the first.

5 Often have recourse unto God by fervent prayer, as against sin in general, that hee would bee pleased to keep thee from falling thereinto, so especially against those particular sins which thou findest working and stirring in thee, and with which thou art most molested, earnestly begging power and strength from God, that thou maist be enabled to stand in the day of temptation.

II. As thou must watch against Sin in general, so likewise against the several sorts and kinds of sin. A.

1. Against thy beloved Sin; for there is none of us all but wee have in us our darling and beloved Sin, our own Idol (as I may say) whereunto we many times doe service, to the great offence of Almighty God.

For the better discovery whereof take these few directions.

1. Observe which way the stream of thy thoughts run, especially thy morning thoughts, whether after the world, or this or that lust, for *where the Carcase is, there will the Eagles be gathered together*; whatsoever thy beloved Sin is, upon that will thy morning thoughts most hover; so that if worldliness and covetousness bee thy beloved Sin, thy morning thoughts for the most part will bee upon the world,

Joh. 8. 11

Joh. 5. 14

Peccatum in
deliciis, as
Aug. calls it.

world; and the things themselves grow great and rich in the world; if pride and ambition be thy darling and beloved Sin, then thy morning thoughts will be upon thine advancement, how thou mayst rise in the world; and if covetousness be thy beloved Sin, then thy thoughts, especially thy morning thoughts, will be upon how thy head will be raised up with speculative richings, how thou mayst sacrifice thy lust; for this is a sure rule. *Every man is his own master in his own house* hee that is Spiritual, hath his morning thoughts upon God, or upon some spiritual and heavenly subject; so hee that is worldly and unlearned, hath his morning thoughts upon the world, and about the furthering of his carnal lusts.

2. Observe scrupulously what Sin it is thy Conscience doth most and chiefly check thee for, especially in time of affliction, for Conscience being then strakened will most of all check thee for thy beloved Sin.

3. Observe what it is wherewith thine enemies doe most upbraid thee; for others many times can sooner discern our beloved Sin than we our selves, which like a stinking breath is sooner sensed by a stander by, than by him that hath it; and thus mayst thou make a good improvement of the bitterest objections of thine adversaries against thee.

4. Observe what Sin it is thou hast least power to resist and with which thou art ofttest and easiest overcome, notwithstanding thy Conscience checks thee for the same; thou hast hereupon good ground to conclude that to be thy beloved Sin.

Having found out thy bosome Sin, thou must especially watch against that, lest thou bee surprised by it; and that for these reasons.

1. Because this Sin is so sweet and delightful to a Sinner, that he doth very hardly part with it; hee will forsake all that he possesseth, yea and adventure life it self, rather than forsake his beloved Sin; and therefore it may fitly be called *the Sin that hangeth so fast on*, as being not easily cast off.

2. One beloved Sin in the bosome so alienates the heart, that it cannot love Christ as it should; as one stranger in the bosome of the Wife, so takes up her affection, that she cannot love her Husband as he ought.

III. Thou must with as great care and circumspection watch against the *sins of the times*, and places of thine abode. So long as thou livest

Every man is his own master in his own house
duquel il est.
Heb. 12. 1

Ephel. 5, 15

live in this world thou canst not be freed from the society and neighbourhood of wicked and ungodly men, but thy care must be to keep thee as free from their wickedness as thou canst. This advice the Apostle Paul giveth in these words, *See that ye walk circumspectly, not as fools, but as wise, because the days are evil*; intimating, the more evil the times are, the more any sin doth abound in the time and places of our abode, the more watchful should we be over our selves against those Sins, that we may not be infected nor poisoned by them.

And truly, *as it is an high pitch of impiety for a man to be bad amongst good men, so it is an high pitch of piety for a man to be good amongst bad men*, to retain his goodness in wicked times and places. Singularity I know is charged upon Gods children as their disgrace, but certainly it is their glory that they are a peculiar people, separated from the sinful vanities and courses of the world; for we read, that the Spirit of God in setting forth the height of mens misery in their Natural state, describeth it by *their living according to the common course of the world*, and the sinful practices thereof.

Ephel. 2, 2

III. Thou must with as great care and circumspection watch against *secret sins*, as against *open and publick sins*, making conscience of sinning in secret, even when thou hast the opportunity of privacy for the acting and committing thereof, and that for these reasons.

1. Because we are more apt to fall into secret than into open and publick sins. For if we can hide our sins from the eyes and knowledge of men, we are apt to think all is well and safe, and thereupon encourage our selves to sin in secret. The fear of shame and discredit with men, hath great force to restrain men from committing sin in the publick view, but in secret few care what they doe; and therefore the Murderer and Adulterer are brought in by Job emboldning themselves, saying, *No eye seeth us*.

Job. 24, 14

2. Howsoever we may hide our secret sins from the eyes of men, yet it is impossible to hide them from the all-seeing Eye of God, who seeth all, himself unseen of any, *being present in all places, beholding both the evil and the good*, Proverbs 15, 3. If then thou wilt sin secretly, saith Augustine, *seek out a place where he seeth thee not, and there doe what thou wilt*; But seeing God is present in all places, it is impossible thou shouldest hide thy sins from his all-seeing Eye; and therefore never be encouraged to sin in hope of secrecy.

ὁ παντὶ ὁρῶν,
αὐτὸς ὅπου ὅ-
που ὅπου. En-
719.

Quare si pec-
care vis, quare
ubi te non videt
et, et fac quod
vis. Aug.

3 As God here seeth and taketh notice of our most secret sins; so he will one time or other discover those deeds of darkness to our great confusion, without true and unfeigned repentance; if not here in this life, yet at the Day of Judgement, when our most secret Sins shall be discovered to the view of all; for as the Wise man speaketh, *God will bring every work into Judgement, with every secret thing, whether it be good, or whether it be evil.* There is never a wicked man almost in the world, though never so formal, but he hath at some time or other committed that wickedness in secret which he would not have known for all the world; but know for certain, that at the Day of Judgement all the world shall hear thereof, for then all thy secret sins shall be discovered to Angels, Men, and Devils; thy secret uncleanness, and close adultery, thy pilferings and stealings, thy false weights and measures shall be brought to the view of all, to thine eternal shame and confusion. Were our hearts thorowly possessed herewith, oh how watchful would it make us over our selves in secret, and fearful to adventure upon any Sin, though we have the opportunity of privacy for the acting of it?

IV. Thou must be watchful against the *least sin*, not esteeming any Sin so small and venial, as that thou maist safely give it entertainment, and continue in it without true and unfeigned repentance, and that for these reasons.

1. By the least Sin the Law of God is transgressed, his Justice violated, and his Wrath provoked; and therefore farre be it from us to account that Sin little, which is committed against a God of infinite Majesty; whereupon saith Saint *Augustine*, *Do not consider the smallness of thy sins, but the greatness of God, who is displeased and provoked by them.*

2. Little Sins are apt to make way for greater; as a little Boy let in at the window, will open the door, that the stoutest Thief may enter in, and rob and spoyle the house; so little Sins being once admitted, will in time set wide open the door of our hearts, that the greatest and grossest may enter in, and so rob and spoyle us of all grace and goodness; and therefore despise not the smallest Sin, for even that is a step to a greater; for who sees not by daily experience, that unclean thoughts, and filthy words, draw many on to unclean actions; yea as *Justin* reports of *Nixus* his Victories, how every Victory was a means of another conquest. So every small Sin is a means and way to a greater.

Eccles. 12. 14

Ne consideres quod parva sint peccata, sed quod magnus sit Deus cui displicent. Aug. de Periculis. vera & falsa, cap. 9.

Quaque sequens victoria causa fuit. Justin. lib. 1.

And this must needs be so. Because God in his Judgement doth usually punish Sin with Sin, I mean, God doth many times punish some men lesser Sins, by leaving them so to themselves, and to the corruptions of their own wicked hearts, that they break forth into the doing and committing of grosser Sins. The best means therefore for a man to keep himself from great and hainous Sins, is, to be watchful against smaller Sins; and to make conscience of them; for though at the present thou abhorrest the very thought of Murder, and such like hainous Sin, yet if thou givest way to uncleanness, or livest impudently in any other Sin, the Lord in his Justice may leave thee so to thy self, as that thou shalt break forth into actual Murder for the covering of thine uncleanness. Thus it fell out with *David*, who questionless abhorred the thought of Murder, yet having committed uncleanness with *Bathsheba*, soon after murdered *Uriah* (though an innocent man, and one of his Worthies) for the covering of his Adultery. And how many Women in these our days, who abominated the very thought of Murder, yet have most cruelly slaughtered their tender Infants, for the concealing and covering of their uncleanness? As therefore thou wouldst avoyd Murder, or such like hainous Sins, be watchful against, and careful to avoyd lesser Sins, lest they make way for the other.

3 The least Sin cannot be expiated, nor pardoned, without the precious blood of the Son of God. That expression of the Apostle is observable, *Christ was delivered to death for our offences*; the word in the Greek translated *Offences*, signifieth properly our *slips*, implying, that our smallest Sins could not be expiated without the bloody death of *Jesus Christ*. Oh let not us overlightly account of that, for which Christ paid so dear a price as his own most precious blood.

CHAP. IX.

Of our behaviour at Meals.

AS thou must be watchful against all kind of Sin, so likewise over the things which in their own nature are lawful; for it is in the use of things lawful wherewith the Devil doth most prevail, at least with those who are not grossly wicked and prophane: I shall shew thee some instances of things lawful, over which thou ought-

2 Sam. 12. 9

Αὐτὰ τὰ πρὸς
ἐκείνους.
Rom. 4. 25

oughtest to be watchful, viz. *Eating and Drinking, Recreation, Play, Calling, &c.*

Considering our Adversary the Devil layeth in every place baits and snares to entrap us; so especially at our Tables; therefore it concerns us in a special manner to bee watchful over our selves at our Meals.

For your better help therein take these Directions.

I. *Forget not to pray unto God for a blessing on the creatures whereof thou art to partake,* for as the Apostle speaketh, *Every Creature of God is good, being sanctified by the Word of God, and Prayer.*

1 Tim. 4. 4, 5

It was the usual practice of our Saviour to lift up his eyes to Heaven, and crave a blessing upon the Creatures before hee did partake thereof; and this hath been the usual practice of the Saints, and people of God before, and since Christs time. Having therefore such worthy Patterns and Presidents, follow them, not daring to partake of any of Gods good Creatures, till thou hast lifted up thine heart to God, and craved his blessing upon them; for otherwise, how justly mightest thou expect from God a curse, rather than a blessing?

1 Sam. 9. 13
Acts 27. 35

II. *Eat as in the presence of God;* God is ever present with us wheresoever we are, as in our Beds, so at our Boards, eying and observing all our actions, like a well drawn Picture, that eyeth each one in the room; so God eyeth each one in the world, as if his eye were upon him alone. It will be therefore thy wisdom wheresoever thou art, to carry thy self as in the sight and presence of God, more particularly at thy Meals, when thou art most apt to forget God, and to give out thy self to the Creature, and to the satisfying of thy carnal lust and appetite.

ἡ πρὸς πάντας
ὁρῶν τὰς
πράξεις ἐκ-
κιν. Greg.
Naz.

III. *Season and sanctifie thy Meales with spiritual communication, and body, at least useful discourses, that thy soul as well as thy body may be fed and nourished.* And in regard of your great backwardness unto, and barrenness in spiritual discourses, that you cannot suddenly find out any fit matter for it, it will be a point of spiritual wisdom in you, before-hand to think of some seasonable, savoury Heads whereon to discourse at Meals, which may tend to the good and edification of others; and resolve to embrace every opportunity that is by any offered to you for good discourse. Yet I deny not, but you may lawfully at Meals discourse as of Newes, so of Civil matters, or of your own affairs, and the like, especially when you perceive that your company is unfit, or unwilling to fall upon

upon

upon any spiritual discourse; yet you shall doe well to season your Civil and Moral discourses with some spiritual and savoury expressions.

IV. Fail not to give thanks after meals, for that comfortable refreshment you have found from the creature: As yee ought to begin your Meals with Prayer unto God for his blessing, so yee ought to end them with praises and thanksgivings unto God; which the Lord gave in special command unto his people, saying, *When thou hast eaten and art full, then thou shalt bless the Lord thy God*; and saith the Prophet Joel to Gods People, *Yee shall eat and be satisfied, and praise the name of the Lord your God*; yea we read that the Heathenish Idolaters at their feasts were accustomed to praise their false gods, for it is said, *They drank Wine, and praised the gods of gold, and of silver, and of brass, of iron, of wood, and of stones*. Is it not then a wonderful shame for Christians after their Meals not to praise the true God, from whom we receive all the good things we doe enjoy? yea what is it but brutish and swinish ingratitude, if when God openeth his hand, and filleth us with plenty of good things, we doe not open our mouthes in praises and thanksgivings unto God, giving unto him the glory thereof?

Deut. 8. 10

Joel 2. 26

Dan. 5. 4

CHAP. X.

Of Sports and Recreations.

AS you ought to be watchful over your selves at your Meals, so likewise at your Recreations; for though some recreations are lawful, yet are we generally apt to abuse them unto licentiousness, and to adventure upon all manner of sports and recreations without any difference; therefore I shall shew you,

1 What kind of Sports which are used for recreations are lawful.

2 How those which are in their kind lawful are abused, and so made unlawful.

Unlawful Sports and Recreations may bee brought to these Heads.

1 All such wherein neither wit of mind, nor exercise of body is used, as *Dice-play*, and *some Games at Cards*, for in them is nothing but an expectation of an uncertain event, wherein neither wit of mind, nor exercise of body is used, which are the main ends of Sports and Recreations, either for the refreshing of our minds,

or bodies, that we may thereby bee the better enabled for the honouring of God in the discharge of the duties of our place and calling.

2 Such as bring danger to men, as of old was fighting with Beasts, and now Matches at Foot-bal, fighting at Cudgels, especially fighting with sharp Weapons, much like the playing of *Joabs* and *Abners* men, who at length killed one another.

2 Sam. 14. 15,
16.

3 Such as declare Gods punishment on the Creatures for mans Sin, as Bear-baiting, Cock-fighting, and the like; the enmity that is in one Creature against another, is a punishment on the poor Creatures for mans Sin, and therefore ought not to bee a ground or matter of sport and rejoycing unto us, but rather of sorrow and humiliation.

4 Such as are forbidden by the Laws of the Land, or place where we live; for Sports and Recreations being among indifferent things, the Magistrates authority is especially of force in them; and in this respect our ordinary *Stage-Plays* in this City are unlawful.

II. The next thing to be considered is, how those Sports which are in themselves lawful, are made unlawful by mens manner of using them.

1 *When too much time is spent in them.* Recreations should bee as sauces to your meat, to sharpen your appetite unto the duties of your Calling, and not to glut your selves with them, so as to make your selves the more unfit, both for the duties of your Callings, and of Gods service; you must know, that the main and principal end of Gods sending you into the world, was not to follow your pleasures, but that you should spend your time and strength in the duties of Gods service and in the means whereby you may be fitted thereunto.

2 *When your Recreations are made a trade of Merchandise,* as when men Play meerly to get mony; that which a man gains by this traffick, he cannot with a good conscience possesse and enjoy; it is not by God given him, because he cometh not to it by lawful means, but is rather as *stolen goods*, over which Gods curse hangeth; and as for the party that loseth, he also is guilty of Theft, for that which he loseth he purloyneth from his Wife, Children, and Family, if he have any; or if not, from Church, Commonwealth, and poor. Oh that all our Gamesters would consider what a fearful reckoning they are to make at the Day of Judgement, not

Zeck. 8. 3, 4

only of their precious time lavishly mis-spent, but also of their estates for the most part wickedly lost; when in their account there shall be found so much wasted in Gaming, and so little given to the Poor, and charitable uses.

Q. Is it altogether unlawful to play for money?

A. I will not say it is altogether unlawful to play for money, provided that what you play for be but a small matter, of little value; which is to be measured according to the estate and quality of those who play.

3 Lawful Recreations are made unlawful, when they are used at unseasonable times; as on days of Humiliation, and on the Sabbath Day, in which time the Lord forbiddeth all men to seek their own pleasure.

Ila. 58. 13.

4 When they are so used as they raise a mans Passion unto anger, fury, and the like; or that they cause swearing, cursing, brawling, quarrelling, with the like evil effects. Hee that cannot moderate his Passion, nor rule his Tongue at Play, is not fit for it.

5 When in your Recreations you forget God, who is present with you as at all times, so in all your actions; and therefore respect ought to be had to God, as in all your actions, so in your recreations: Then you are to remember, that you are in the presence of God, who seeth and observeth every thing. Which would bee a special means to keep and restrain you from many uncivil and uncomely actions.

C H A P. XI.

Of the Duties of our Callings.

EVery one ought to have special regard to the duties of that particular Calling wherein he is placed by Gods Providence; in a conscientious discharge whereof consists the very life and power of religion.

For the more profitable handling of this Branch of Christian watchfulness, viz. over our particular Callings,

1 I shall premise a few things.

2 Give you some directions to help you therein.

The things to be premised are these.

I. That every man ought to have a certain Calling, wherein hee may

may exercise himself to the glory of God, and good of others which will appear from these reasons.

1 *It is the Ordinance of God, that in the sweat of his face every man should eat his bread*; which words are to bee understood not only as a Curse but also as a Command; yea *Adam* in the state of Innocency had a Calling appointed him by God, namely, *to dress the Garden*.

Gen. 3. 19

2 *Whosoever hath no Calling whereby hee may bee profitable to Human society, is said to live disorderly, and walk inordinately.*

Gen. 2. 25

1 Thes. 3. 11

3 *Manifold mischiefs and evils are avoided by following a lawfull Calling.* For idleness is the cause of many evils, hee that giveth himself up to sloathfulness is a fit subject for the Devil to work upon; yea an idle person is the Devils Shop, there he works, ever busie when men are most idle.

II. *That our Calling ought to be honest and lawfull*; that is, such as none as our labour in it may tend to the glory of God, the good of our neighbour, and the furthering not only of our own temporal, but also of our spiritual welfare.

These things premised, come we now to the Directions.

I. *Begin with God, by seeking unto him by Prayer, as for the pardon of thy sin, and supply of all needfull graces, so for his blessing upon thy lawfull pains and endeavours, for as the Apostle speaketh, By the Word of God and Prayer all things are sanctified, and therefore it must needs be an unsanctified way and course to begin any thing without first seeking unto God by Prayer for a blessing*; for indeed it is his blessing alone that maketh rich, and that causeth any thing we take in hand to thrive and prosper; which *Moses* acknowledgeth, where speaking to the people of *Israel*, he saith, *It is the Lord that giveth thee power to get wealth.*

1 Tim. 4. 5

Deut. 8. 18

II. *Be painful and industrious in the duties of thy Calling.* Which direction the Wise man giveth in these words, *Whatsoever thy hand findeth to doe, doe it with all thy might*; i. e. whatsoever works or duties belong unto thee by vertue of thy Calling, doe them with all thy might; i. e. doe them vigorously, diligently, and industriously. For your encouragement thereunto know, that diligence in your Calling is usually crowned with riches and plenty, according to that of the Wise man, *The hand of the diligent maketh rich*; and again, *the soul of the diligent shall be made fat*; i. e. shall be enriched with outward blessings. And truly it is very rare, but

Eccl. 9. 10

Prov. 10. 4

Prov. 13. 4

πλέον πλε-
τος ὀφείλει
τῆς ἐπιμέ-
λειας διὰ
πάντα γίνε-
ται. Σιρόβ.
Caution 1.

Caution 2.

Mark 8. 36.

1 Thes. 4. 6

Heb. 12. 19

Mat. 7. 12

οὐδέν γὰρ ἔ-
τις ὁ θεός.
ἀποδέχεται,
ὡς Λυγὸν ἐν-
όρεον.
Crysost. Hom.
12. in Gen.

that a blessing doth accompany a diligent hand; the Greeks say, that plentifulness follows painfulness, and that all things are made servants to care and industry.

I shall give you two Cautions.

1 *Be not so diligent in following thy particular Calling, that thou neglect the Duties of thy general calling as a Christian; I mean, be not so eager in following thy worldly businesses and employments, that thou neglect thy spiritual businesses, as thy morning and evening devotions unto God, &c.*

2 *Labour to be heavenly-minded in earthly employments; to follow worldly businesses with spiritual affections, often lifting up thine heart unto God in some heavenly ejaculations; As thou art eagerly following thy worldly businesses, oft meditate on that excellent saying of our Saviour, *What will it profit a man, if hee shall gain the whole world, and lose his own soul?**

III. *Resolve and strive to be faithful and sincere in all the works of thy calling; and with a kind of disdain abhor to get any thing by wicked and deceitful courses, as knowing that a little ill got may empoison a mans whole estate, and bring a curse upon all that hee possesseth; let there bee therefore truth, equity, and plainness in all thy dealing with men; circumvent no man, according to that of the Apostle, *Let no man goe beyond, and defraud his brother in a matter, because the Lord is the avenger of all such.* Where the Apostle dissuadeth us from all fraudulent and deceitful dealing, by an Argument taken from the dangerous and dreadful consequence of such Sins, laying us open to the vengeance of that God who is in his wrath a consuming fire. In all thy dealings with men observe that royal law, and standard of all equity, which is, to do as thou wouldest be done by, for as our Saviour speaketh *This is the Law and the Prophets*, i. e. the summe of that which in the Law, and by the Prophets is delivered concerning our carriage towards our Neighbour, and dealing with him.*

IV. *As often as thou receivest any blessing from God, forget not to return unto him the praise and the glory thereof, acknowledging that whatsoever the means hath been, that hee is the chief cause, and principal author of all those benefits and blessings which thou enjoyest; for the truth is, *There is nothing more acceptable to God than a grateful mind*, it being one of the sacrifices where-with hee is well-pleased.*

CHAP. XII.

Of our Behaviour in Secret.

IN regard of the manifold temptations whereunto wee are subject, both when we are by our selves alone, and also when wee are in company with others; It is our duty, and will bee our wisdom to keep a narrow watch over our selves, both in our *solitariness*, and also in company.

First, When wee are *alone*, our care must bee, that wee be neither ill employed, nor idle and unfruitful; but that wee be taken up with spiritual and heavenly Meditations.

1. For Solitariness is the Devils opportunity, which hee hath alwaies been careful to imbrace, and improve to the greatest advantage; as wee see in *David*, who when hee was walking alone upon the roof of his house; then the Devil set upon him, tempted him unto lust, and prevailed with him. And therefore how doth it concern us to be then especially watchful over our selves?

2. Because wee are then in most danger to be overtaken and foiled with our own sinful lusts; then we are most apt to set our hearts in speculative wantonness, and contemplative wickedness, by feeding our fancies, and pleasing our selves in lascivious, ambitious, revengeful, and other wicked thoughts. In which respect wee ought in our solitariness carefully to watch over our hearts, being then in greatest danger of these spiritual rapes.

To this end I shall commend that excellent, but too much neglected duty of *Divine Meditation*, which is twofold.

1. *Sudden and occasional*.

2. *Set and deliberate*. Of which severally. And first of sudden and occasional Meditation.

For the better clearing whereof I shall shew

1. The nature thereof, what it is.

2. Add some Motives to quicken thee up to a frequent use thereof.

1. For the nature of occasional Meditation; It is a sudden fixing of the mind upon some profitable subject, occasioned by something that we see or hear. The which may bee done at all times, and in all places, when thou art at home about the works of thy Calling, or walking abroad. Of this sudden and occasional Meditation there may be much use, by reason of the variety of Ob-

jects, which present themselves to our view; for every creature that wee behold, doth afford unto us plentiful matter of spiritual and heavenly Meditation; from each of these thou mayest take occasion to meditate of God, and of his Attributes shining in them, as the Power, Wisdome, Goodness, and other Attributes of God.

II. For Motives, take these three.

1 It will be a special means to keep worldly, wanton, frivolous thoughts, and idle motions out of thine heart; for if thou give up thy self to idleness, not labouring to possess thy minde with some good and profitable Meditation, thou art sure to bee pestered with vain and wicked cogitations.

2 A frequent use of occasional Meditations, will fit thee for set and solemn Meditation, in that it will both furnish thee with matter, and prepare thine heart to commune with God.

3 Hereby thou shalt make a right use of the creatures; the creatures are half lost unto thee, if thou only employ them, and not take out some spiritual lesson from them.

Thus much of sudden and occasional Meditation.

Come wee now to the set, solemn, and deliberate Meditation, For the profitable handling whereof, I shall shew thee

1 The Nature thereof.

2 Some Rules and Directions to be observed therein.

3 An Example or Pattern thereof according to the Rules.

1 For the first, *viz.* the Nature of it, what it is? I answer, a set and deliberate Meditation; is a serious applying of the mind to some spiritual or heavenly subject, discoursing thereof with thy self, to the end thine heart may bee warmed, thine affections quickened, and thy resolutions heightened to a greater love of God, hatred of sin, &c.

Come wee now to the Rules and Directions for the right manner of performing the same. To this end I shall treat

1 Of the Time, when this duty is to be performed;

2 Of the Place where.

3 Of the Manner of setting about it, and performing it.

1 Touching the Time when this duty is to be performed, and how often, it is hard to give any set or certain Rule. For difference must bee made between such as are rich, and wealthy, who have much spare time; and poor men who live by their daily labour, and have little time to spare from the same, for the performance

Meditari nil aliud est quam multisies rem aliquam considerare. Th. A. quia.

mance of holy and religious duties. Now such as have time and leisure, and are at their own dispose, ought to bee frequent in the exercise of this duty. How frequent such should be, I will not undertake to determine, because mens several occasions may vary it. But in general, that it be frequent, the Scripture requireth. And truly the more frequently it is performed, the more easie and delightful will it be unto thee.

Psal. 1. 2.
Psal. 119. 97.
148.

Questionless every one, whether hee be rich or poor, Master or Servant, ought to make conscience of performing this duty on the Lords day, which being appropriated to spirital duties, doth especially challenge this, which is so eminently spiritual.

For the choice of other daies, and set times therein, it must be left to Christian prudence, which will teach thee what time thou canst best spare from thine ordinary imployments, and when thou art best disposed and fitted for the performance of the same.

II. The next thing to bee considered is the *Place*, for this duty ought to be private, in some private, retired place, where thou mayst be free from company, and whatsoever may distract thee. For when thou art most retired from the world, then art thou most fit to have communion with God. Therefore *Isaac* when hee would meditate, and by Meditation converse with God, *walked alone into the fields*, And *David* meditated upon his bed, as himself tells us.

Gen. 34. 63.
Psal. 63. 6.

III. For the Manner of setting upon this duty.

I. Having with-drawn thy self from worldly company, thou must for the time wholly lay aside all worldly thoughts, for otherwise it may and will fall out, that when thou art separated from the company and society of men; thou mayest be in a croud of worldly businesses through thy worldly and wandring thoughts.

II. In the entrance upon this duty, lift up thine heart in some short prayer unto God for his direction, assistance, and blessing thereon.

III. Having thus prepared thy self in some measure, then pitch upon the subject matter whereupon thou intendest to meditate; such as may be fit for thy souls nourishment, Herein observe these Directions.

1. Let the subject matter of thy Meditation bee wholly spiritual and divine. Thus any part of the Scripture is a fit subject for thy Meditation, as also God, or any of his Attributes, as his Omnipotency, Eternity, Immutability, Omnipresence, Omniscenty, &c. *his* *Wis-* *dom,*

doms, Mercy, Justice, Love, Faithfulness, and other excellencies of God: As also the blessed and happy estate wherein our first Parents were created by God, and that miserable estate wherinto they implunged themselves, and all their posterity, by their disobedience against God in eating the forbidden fruit; and the state of Redemption by Jesus Christ, and the transcendent love of Christ in undergoing a bitter cursed death for us.

2 Let the particular subject thou pitchest upon for thy Meditation, be suitable to thy present state and condition; and to that end in setting upon this duty, it will be thy wisdom to observe the frame and temper of thy heart. If thou findest thine heart sad and heavy, then fix thy Meditation upon thy sins, that so thou mayest turn thy sorrow and sadness for outward things, into a sorrow for thy sins. But if thou findest thine heart lightsome and chearful, then fix thy Meditations on the incomprehensible love of God, or on the freeness of his grace, or on the bounty of God, especially towards thy self.

3 Having pitched thy thoughts upon some particular subject suitable to the present frame and temper of thine heart, continue thy thoughts upon it, till thou hast found thy heart warmed, and thine affections quickened therewith, which indeed is the main and principal end of this exercise.

4 Having spoken of preparation to the work, come wee now to the work it self, which consists of three particular heads.

1 The first I may call *Cogitation*, whereby I mean a discoursing of the understanding about the subject matter pitched upon, a calling to minde of several truths that belong thereunto. As if the subject of thy Meditation be *Death*, then call to minde, and seriously think, as of the *certainity of Death*, so also of the *uncertainity thereof*, both in regard of the *Place* where, the *Manner* how, and the *Time* when. And then to argue the necessity of a continual expectation of, and preparation for Death.

2 The second is *Application*; to make some close application to thy self of those truths thou hast called to mind, for the warming of thine heart, and quickning of thine affections.

3 The third and last particular is *Resolution*; a resolved purpose of heart to do this or that, or to leave this or that. As if the subject of thy Meditation hath been *Death*, and finding thine heart thoroughly affected with the apprehension thereof, especially of the *uncertainity of the time of thy death*, resolve thereupon to be the
more

more careful in embracing every opportunity of doing good, thinking it may be the last that will be afforded unto thee; as also to live in a continual expectation of, and preparation for death; by a daily renewing thy peace with God.

Having thus given some Rules and Directions for the better helping thee in this heavenly exercise of Divine Meditations:

III. I shall now give thee an *Example* and *Pattern* thereof; according to the former Rules and Directions, for the better clearing it to thee.

Suppose the subject thou propoundedst for thy Meditation be *Sin*; then having lifted up thine heart unto God in prayer for his Direction and Assistance,

First, Fall upon the duty of *Cognition*; calling to minde some plain truths which appear all thereunto.

I. Think of the nature of sin; How it is a *transgression of the Law of God*.

1 John 3. 4.

II. Of the kinds of sin; *Original* and *Actual*.

1. Let out thine heart in a serious Meditation of that *corruption of nature*, which thou and every man brought with him into the world; and how it is not onely a sin, but an heinous sin, comprehending in it the seeds of all sins, even of this most abominable that can be imagined.

2. Let out thine heart in a serious Meditation of *thine actual sins*; and of the several kinds of them; *viz.* *Evil Thoughts*; *evil Words*; and *evil Actions*.

III. Think of the evil qualities of sin; *viz.* *filthy*; *filthy*; *filthy*.

1. That it is *most filthy*; yea far more filthy than a confluence of all the most filthy, nasty, loathsome things in the world. And therefore in the Scriptures it is not onely called *filthy*, but *filthiness* it self.

2 Cor. 7. 1.

2. Think how it is *most infectious*; having a pestilential quality, that pollutes every thing, turning all our spiritual services, even our Prayers, Hearings, Meditation, &c. into abomination.

3. Think how sin is *most deceitful*; which though it appear at first with a *Serpents* face most delightful, yet it will prove at last to have a *Serpents* sting, and to wound mortally. And though for the present the way of sin may be very pleasant and delightful; yet the end and issue thereof will be very bitter, if not fearful and doleful.

IV. Think of the fearful effects, and consequences of sin; As

How

1 How it makes a separation between God and our souls; so that there can be no sweet communion between God and us, whereby sin appeareth to be a greater evil than poverty, imprisonment, flame of fire, or the like, for a man may lye under all these evils, and yet lye in Gods bosome.

2 Think how sin exposeth thee to all the miseries and calamities that can befall man both here and hereafter: For it brings upon him hardness of heart, horror of conscience, vexation and anguish of soul, and all kinde of spiritual evils, the least of which is far worse than all the plagues of Egypt.

4 It likewise subjecteth his body to weaknesse, sicknesses and diseases. Yea sin, while it remaineth unpardoned, subjects a man to all the dreadful fruits and effects of Gods wrath, which are all judgements and plagues here, and eternal torture and torments in that everlasting lake, where is nothing but weeping, and wailing, and gnashing of teeth.

Having thus done with the work of *Cognition*, Then fall upon the work of *Application*, to apply these fore-mentioned truths unto thy self, for the warming of thine heart, and quickening of thine affections.

1 Make this application to thy self, to look after Jesus Christ, and to value him above all things. Let the consideration of thy manifold sins drive thee unto Jesus Christ, who alone can free thee from the guilt of them, and punishments due unto them. Happy is hee whom the sense of his sins makes so long in his soul for Christ, and to count all things but dross and dung in comparison of him; and that rejoiceth in the fountain of grace which the Lord hath opened for sin, and for uncleanness, and triumphs in his spirit, because of the hope to be discharged by another, of that, for which himself cannot satisfie.

2 Admire the wonderful patience of God, in bearing with thee so long, notwithstanding thy manifold provocations. It may be thou hast been a swearer, a Sabbath-breaker, an unclean person for many years; and yet God hath spared thee: Oh thence take occasion to admire the long-suffering and forbearance of God towards thee.

3 Let the consideration of the heinous nature of sin, and fearful punishments due unto thee for the same, ravish thy soul with an admiration of the love of Christ, yea and inflame thy heart with a love to Christ, who hath borne thy sins for thee, and by his death

death satisfied Gods justice for the same.

Having thus done with the work of *Cogitation* and *Application*, then proceed to *Resolution* against sin for the time to come. Resolve therefore to give sin a Bill of divorce, to be more watchful against sin, that it may not rule nor reign in thee, as formerly it hath done; say with thy self, Though I cannot utterly destroy sin, but that it will remain and abide in mee, yet I am resolved, with the assistance of Gods grace, so to keep it under, that it shall not reign in mee; that though it do keep possession in mee, yet that it shall not have dominion over mee. To this end I will carefully shun and avoid all the occasions and means which may allure and draw mee unto sin.

And then for a conclusion, begge of God, that as hee hath been pleased to put any good purpose and resolution into thine heart, so hee would enable thee by his holy Spirit to bring it to act and execution; that hee would strengthen thee to perform what thou hast promised. With an acknowledgement of thine own weakness and inability, beg power and strength from God; for it is his power that must strengthen thee against the power of thy lusts and corruptions.

CHAP. XIII.

Of our Behaviour in Company.

AS thou must be watchful over thy self when thou art alone, so likewise when thou art in company, looking unto thy behaviour therein; and the rather, because wee are generally more apt to transgress in company, than when wee are alone; experience teacheth us; that many who in secret are watchful over their thoughts, labouring to improve their privacy by some heavenly meditation, and sweet communion with God, are in company very apt to forget God, and themselves too, by giving too much way to the satisfying of their carnal lusts and pleasures, whereby they fall into many sins. And therefore it will not be amiss to set down some directions to guide thee when thou art in company.

But before I lay down these Directions, I shall premise an Argument or two to perswade thee to make choice of the good, and godly, and by no means of wicked and ungodly persons for thine ordinary converse. As also a preparatory advice or counsel for the better

ter fitting and preparing of thee to improve thy converse with men to the best spiritual advantage:

1 *Therefore highly prize, and earnestly seek the company of such as are godly,* because thou wilt finde a greater increase in thy Piety, Knowledge, Faith, Zeal, and all other graces thereby; if you look into the Primitive times, you shall finde, that when the Christians did most frequently associate themselves together, delighting in the communion of each other, then did they most of all thrive and increase, as in Piety, so in Knowledge, Faith, Love, Zeal, and all other graces. And it may be observed, that where the people of God do not associate themselves in holy communion, there is little thriving in grace and godliness, though they live under never so powerful a Ministry.

2 *Avoid as much as may bee the society of wicked and prophane persons,* especially such as are scoffers at Godliness and Religion. Because wee are very apt to be perverted by evil company, and corrupted with the contagion of their sins; such pitch will defile our garments.

3 *Avoid the society of wicked men, because wee are thereby in danger to bee involved in their temporal plagues.* All prophane men being liable every moment to those fearful plagues, and judgments, which their sins justly deserve, and earnestly call for; If God should shewre them down upon them, while the godly are in their company, how can they expect immunity from the same?

4 *Avoid their company, because wee shall thereby incourage and embolden them in their wicked and prophane courses.* For it is a great incouragement unto wicked men to go on in their wicked and sinful courses, when as they are countenanced with the society of the godly.

Now for the better fitting and preparing thy self for profitable converse when thou art in company, I shall onely give thee these two advises.

1 *That thou mayest bee the better furnished with matter for useful discourse, often, and seriously meditate with thy self on some general head of Divinity; as of our wretched and miserable condition by nature, of the all-sufficiency of Christs sacrifice, of the vanity and uncertainty of all earthly things; of the shortness of this life; of the day of judgement.* By often contemplating of these things, or the like, with thy self in secret, thou wilt be better enabled to talk and discourse of them in the presence

of others, and that to their good and edification, as well as to thine own.

2 Before thou goest into company, bee earnest with God in prayer for grace so to order thy conversation, and discourses, that they may tend, as to the glory of his name, so to thine own and others good, and spiritual advantage.

These things thus premised, come wee now to the *Directions* for the good government of thy self when thou art in company; which I shall lay down

1 More generally.

2 More particularly.

1 Inference to thy behaviour in good company.

2 In reference to thy behaviour in bad.

The general *Directions* for thy behaviour in company are these.

I. *Let thy carriage and conversation bee humble*, willing to communicate thy counsels, comforts and experiences to the poorest and meanest Christians, and to partake of their counsels, comforts, and experiences; not disdain to learn any good thing of those, who in several respects are much thine inferiours.

II. *In all thy conversings with men, labour to bee fruitful and profitable, both to thy self, and others*, by receiving and doing all the good thou canst.

1 *To thy self, by receiving all the good thou canst from others*. To this end, when thou art in the company of others, diligently observe in what gifts and graces any doth excel (for God hath dispensed various gifts unto his people, all are not alike qualified) and then labour to draw forth those gifts and graces to thine own spiritual good and advantage.

2 Cor. 12. 4.
8, 9, 10.

2 *To others, by communicating unto them such good things as thou conceivest most suitable unto their present state and condition*. The more good thou communicatest unto others, the more will God communicate unto thee.

III. *Often lift up thine heart unto God in some short ejaculatory prayer, that hee would open thy lips, that thy mouth may shew forth his praise*; that hee would enable thee so to speak, that thy words and discourses may tend to the good and edification of others, ministering grace to the hearers.

Psal. 51. 15.

Ephes 4. 29.

Having thus given thee general *Directions* for thy behaviour in company; come wee now to the more particular *Directions* referring to thy behaviour in good company.

Nihil de Scripturis, nihil de salute agitur animarum, sed nugæ, & risus, & verba professorum in ventum. Bernard.

I. When thou art in good company, trifle not away thy time with worldly conferences and discourses, as the common fault of too too many is, whereof Saint Bernard complained in his time. But let the subject of thy discourse rather be some spiritual matter.

II. Labour to turn the current of worldly discourses into spiritual; to that end watch every opportunity which may occasion any digression from worldly matters, into some spiritual and heavenly subject.

III. Be ready to communicate and impart such spiritual gifts and graces as thou hast received. Hast thou any competent measure of saving knowledge? communicate thy knowledge unto others, by acquainting them with the mysteries of salvation. Hast thou found comfort after thy spiritual troubles and desertions? Hast thou found support under thy trials and temptations? Hast thou found gracious answers and returns to thy prayers? Hast thou got the victory over any lust or corruption? freely and willingly communicate and impart unto others the experiences thou hast had of Gods Mercy, Power, and Goodness in thy several straights, and exigencies, directing them to such waies and courses wherein thyself hast found much good and benefit. This wee finde expressly commanded.

1 Pet. 4. 10.

The particular directions referring to our behaviour in bad company, are these.

I. When by reason of some common occasion thou art in bad company (for otherwise, as wee shewed before, thou art by all means to avoid it) see that thy conversation bee with a Dove-like innocency, blameless and harmless, according to that exhortation of the Apostle, in Philip. 2. 15. The truth is, there is scarce a better means to propagate the Gospel, and to fasten it on the affections of natural men, than the fair carriage, and honest conversation of the Professors thereof. It is as the odour of Christs oynment, the fragrantcy whereof draws the affections of others.

Ephes. 5. 11.

II. Be careful that thou partake not of their sins; Which Direction the Apostle giveth, saying, Have no fellowship with the unfruitful works of darkness: Hee meaneth, that they should no way communicate, or be partakers with their sins, which hee calleth works of darkness.

Quest. How may wee bee said to partake with others in their sins?

Answer. When partake of others sins, as by provoking them to sin, so

so by approving their sin. Men approve others sins openly, or covertly 1. Openly, by Word, or Deed.

By Word. 1 When they commend others for their sins.

2 When they parronize and defend them in their sins.

3 When they soothe them up, and flatter them therein. Men approve others sins by Deed, when they be companions and agents with them in the same sins. Covertly men approve others sins, when they tacitly consent unto them. Hee may be said tacitly to consent, that either revealeth not the sin hee knows, when hee ought; or shews no dislike of it, when hee beholds it. And this oftentimes is as hurtful, in respect of the offender, as ill counsel; for as *evil speech moveth men to sin, so evil silence leaveth men in sin.*

III. Grieve and mourn for the sins thou discernest amongst them.

It is noted oft, and commended as a special grace in fundry of Gods Saints, that they have been greatly troubled in themselves at the dishonour done to God even by the sins of others; as *Moses, Nehemiah, David, Jeremiab,* and others.

IV. When thou observest any wickedness committed by thy neighbour, reprove him for the same, which duty wee finde much pressed upon Gods people in the Scriptures. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy brother, and not suffer sin upon him. Wherein are implied two things.

1 That hee who doth not reprove his brother when hee seeth him do amiss, doth indeed hate him, and not love him; for there is no love like the love of reproof.

2 That by not reprovng thy brother, thou sufferest him to run on, and continue in his course of sin, which will at last prove his destruction.

For the right manner of performing this duty, both certain General Rules must be observed, and also Particular, according to diverse circumstances. General Rules are these.

1. Hee that reproveth another, must lift up his heart in prayer unto God, that hee would beguide his tongue, and move the others heart; that his reproof may be profitable unto him. For without Gods blessing, all our admonitions and reproofs will prove but words spoken in the air.

2. Our reproof must be done in love, aiming therein at our brothers good, and not at all at his disgrace. For the Apostle speaketh, *All things must be done in love.* And as 2 things, so

Prov. 24. 24.

Prov. 17. 15.

Isa. 5. 20.

AGs 8. 1. and

22. 20.

Lev. 5. 1.

Deut. 13. 6, 7.

8. and 21. 7.

ut malus sermo in ducit in peccatum, sic malum silentium relinquit in peccato. Augustin.

Deut. 9. 18, 19.

Neh. 1. 4.

Psa. 119. 158.

Jer. 13. 17.

Levit. 19. 17.

1 Cor. 16. 14.

specially

especially this of reproof. Concerning *Particular Rules*, both the state of the party reproofing, and of the party reproofed, and the quality of the sin, together with time and place must be observed.

1 The state and condition of the party reproofing must be observed. As they who have authority over others have greater liberty to reprove, so if they have to deal with notorious scandalous offenders, they then may and must do it.

1 *With authority*, as the Apostle exhorteth, *Rebuke with authority*.

2 *Sharply*, So the Apostle commandeth, *Rebuke them sharply*. The word in the Greek translated *sharply*, properly significth *cuttingly*, or *to the quick*. Ely failed herein; though hee reproofed his sons for their wickedness, yet it was not sharply, and to the quick, but with too much gentleness and mildness.

3 *The mind and disposition of the party reproofed must be observed*: I or if hee be flexible and ingenuous, hee must with mildness be reproofed, even *with the spirit of meekness*, as the Apostle Paul expresseth it. But yet severity must be used when lenity prevails not.

3 *The state and condition of the party reproofed is to be observed*. For

1 If it bee our Superiour, it must be done with all reverence and humility, rather beseeching and exhorting, than plainly rebuking, as *Naamans* servants did their Master.

2 If the party to be reproofed be our equal, then it must be done without all bitterness, even with all love. Reproof is a bitter pill, and therefore it must alwaies be rolled with Sugar, expressing much meekness of spirit, and compassion of heart; shewing in the hatred of our brothers sin, our love of his person.

4 *The quality of the sin reproofed must likewise be observed*.

1 *Private offences must be privately reproofed*; For saith our Saviour, *If thy brother trespass against thee, go and tell him his fault between thee and him alone*. But open and scandalous offences must be reproofed openly. For saith the Apostle, *Them that sin*, viz. openly, and with scandal, *rebuke before all*, i.e. before the whole assembly of the Church, *that others also may fear*.

2 *Sins directly tending to Gods dishonour, must be reproofed with an holy zeal and indignation*. Christ thus often reproofed the Scribes and Pharisees. And thus Peter reproofed Simon Magus.

3 *The scandalousness of the sin must with great wisdom be observed*.

Tit. 2. 15.
Tit. 1. 13.
2 Cor. 13. 2.

Gal. 6. 1.

2 King. 5. 11,
13.

Mat. 18. 15.

1 Tim. 5. 20.

Act. 8. 20.

ser. 2d. To rebuke a drunkard in his drunkenness is folly; *Abigail* knew as much, and therefore said nothing to *Nabal* in his drunken fit, but in the morning, when the wine was gone out of him. So neither is it seasonable to reprove a man for his passion in his passion; wait rather for a fit time, till a mans fit and passion bee over.

2 Sam. 25. 28.

6 *The seasonableness of the place must likewise bee observed.* Unless it bee for due and just censure, let it nor bee in publick Assemblies, open streets, with the like. But if by the way thou observe a man sin, whom thou knowest not whether ever thou shalt see him again, or no, then as privily as thou canst, thou maist meekly rebuke him. Thus shalt thou manifest thy Zeal for Gods glory, thine hatred of sin, and thy care for thy brothers salvation.

CHAP. XIV.

Directions to the Rich.

AS the Apostle *Paul* knew how to bee abused, and how to abound, how to bee full, and how to bee hungry, i. e. hee had learned in the School of Christ, how to carry himself Christian-like, in a rich and in a poor estate. So it will bee a point of special wisdom in us, to know how to carry our selves Christian-like through variety of conditions, how to manage every estate. For your better help herein, I shall give you some Directions.

Phil. 4. 12.

1 How to carry your selves Christian-like in a rich and full estate.

2 How to carry your selves Christian-like in a poor and mean estate.

1. *Look up unto God, and often think of him as the author and donor of all the good things thou dost enjoy.* When thou hast gotten wealth, say not, *This I have gotten by my own wisdom and policy, by mine own travel, pains and endeavour.* But say with *Job*, *This the Lord hath given;* acknowledge his hand of providence in what thou hast. This direction the Lord giveth his own people by *Moses*, *When thou art grown rich, say not in thine heart, my power, and the might of my hand hath gotten mee this wealth; but thou shalt remember the Lord thy God, for it is hee that giveth thee power to get wealth.* Noting wealth and riches to bee the special gift of God,

Job 1. 21.

Deut. 8. 17, 18.

Deut. 8. 10.

II. Bless God for what thou hast. This duty likewise the Lord required of his own people. *When thou hast eaten, and art full, then thou shalt bless the Lord thy God.*

III. Labour to see Gods special love to thee in common mercies. For what good will the enjoyment of any thing do thee, unless thou canst see Gods love, as well as his bounty, therein?

Quest. How may I know that these outward mercies which I do enjoy are bestowed upon me in love and favour?

Ans. 1 If they inflame thy heart with a love to God, causing thee to love him the more, because hee hath been so bountiful unto thee.

2 If thou findest in thy self a willingness to honour God in the use of those good things thou hast received from him, by laying out a portion thereof towards the maintenance of Gods worship, or the releef of Gods poor, then thou hast a comfortable evidence that they are bestowed upon thee in love.

3 If it bee the grief of thine heart that thou dost not answer the loving kindness of the Lord towards thee; that thy conversation is so unsuitable to his gracious dispensations towards thee. This is an evident sign, that what thou hast received from God, was bestowed upon thee in love.

IV. Beware of being puffed up with Pride. For wealth and riches are very apt to make men proud, as the Apostle intimateth, *1 Tim. 6. 17. Charge them that are rich in this world, that they bee not high minded,* implying, that riches are very apt to make men high-minded, to think of themselves above what is meet, especially such as are raised out of nothing unto a great estate.

V. Therefore labour to bee humble under thine abundance; to be low in thine own thoughts, when thou art high in the world; which indeed will prove thy glory: for humility is an ornament, as the Apostle Peter implieth under that phrase, Bee clothed or decked with humility, as with an ornament. Many men think humility a debasement, but the Spirit of God counteth it an ornament.

VI. Labour for the true spiritual Riches, namely, saving, sanctifying graces, that thy self may bee rich, and not thy chest onely. And truly, rich men, of all others, stand in most need of sanctifying graces; in regard their riches are great snares unto them, and occasions of sin, as a long coat is in greater danger to be dagled, than a short one. Oh therefore beg of God that hee would not puff thee off with the things of this world, but that together

μη ὑψηλο-
φρονεῖν.

ἐγκομβή-
σας δέ,
1 Pet. 5. 5.

Animas homi-
nis doves, non
area appellari
sunt, quamvis
illa sit plena,
dum te insanum
rudebo, divitem
non pumabo. Cic.

gether with his outward blessings, hee would give thee his inward blessings, true, saving, sanctifying graces, especially the grace of spiritual poverty, which is the foundation of blessedness; for, saith our Saviour, *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.* It was an excellent speech of Luther, when the Princes of Germany sent him in great presents, *I profess, saith hee, the Lord shall not put mee off so.* Do thou in like manner, take up the same resolution.

VII. Communicate out of thy store towards the relief of others; Giving to the poor, as it is a duty incumbent upon all that are able, to especially upon the rich. The Apostle Paul therefore willett *Timothy, to charge such as are rich in this world, that they do good, that they bee rich in good works, &c.* Job is a worthy pattern herein for rich men, he having abundance would not see any perill for want of cloathing, nor any poor without covering; the Law which enjoyns such as had Harvest and Vintage, to leave gleanings and after-gatherings for the poor, sheweth, that of mens abundance the poor must have a part.

The better to quicken you up to this Duty, consider these two Arguments.

1 This is an especial end of Gods giving more to some than to others, that they who have more abundance should thereout give to them that need. This inference doth Saint Paul make (2 Cor. 8. 14, 15) from the distribution of *Manna*, Exod. 16. 18. for they that gathered more than was needful for themselves, and their Households, gave of their abundance to such as had not enough.

2 Rich men are not Lords of the abundance which they have, but *Stewards*; and therefore must dispose it according to the mind of the Lord; and that is, some part thereof to the poor, hereof they shall give an account.

And therefore of all unmerciful men, such as are rich, and have enough for themselves, and others too, are worthy of most blame; such an one was that rich man in the Parable, of whom it is said, that he was clothed in Purple, and fine Linen, and fared sumptuously every day, and yet it is implied, that he afforded not to poor *Lazarus* the crumbs that fell from his table. Let such unmerciful rich men well weigh the end of that rich man, and bee henceforward stirred up to take due notice of a main duty that lieth upon them, which is, to be free and forward, liberal and bountiful in distribu-

Mat. 5. 3.

Valde protestatus sum, me nolle sic ab eo sariari. Luther.

1 Tim. 6. 17, 18.

Job 31. 19

Lev. 19. 9 &c.
Deut. 14. 19

Luke 16. 2

Luk. 16. 19 &c.

2 Cor 9. 6.

Rom. 2. 6

ting to the necessities of the poor. Knowing *Hee that soweth bountifully shall reap bountifully*; though God reward none by way of merit for their works sake, yet *he will render to every one according to his deeds*; so as rich men shall lose nothing by being rich in good works, but rather gain very much thereby.

C H A P. XV.

Directions to the Poor.

HAVING given Directions to the Rich, I come now to give Directions to the Poorer sort; who stand in as much need as the former.

I. Labour to be content with thine estate, as being that portion God hath allotted unto thee; and repine not against his Providence, because thou hast not a larger allowance; which is the counsel of the Apostle Paul, *Having food and raiment, let us be therewith content.*

Q. Wherein doth this contentedness consist?

A. In bringing down your minds to your present state and condition. It is the great mistake of many, to think that contentedness consisteth in abundance, in raising up their estates to such a pitch, conceiving they should then be contented; whereas indeed true contentedness consists rather in an evenness, suitableness, and proportion between a mans estate and his mind.

The better to perswade the Poorer sort to this Duty of Contentedness, I shall propound some few considerations.

I. That such as have convenient food and raiment enjoy as much as the richest men on earth; whereupon saith the Apostle in the fore-mentioned place, *Having food and raiment, let us be therewith content.* Though a man possess never so much of this worlds goods, yet doth he enjoy no more thereof than himself eateth, and wear-eth, for the rest goeth to others, and is nothing to him.

Obj. Happily thou wilt say, that though his belly can hold no more than thine, yet his fare is better, and more delicious.

Ans. Though his fare may be much better, and more delicious, yet his delight therein may be less than thine in thy courser diet; and his delicious fare doth usually prove hurtful to him, as the Wise man noteth, *Eccles. 5. 12.*

2. A heart which the fear of God, is much better than great treasures

1 Tim. 6. 8

1 Tim. 6. 8

with trouble and vexation of spirit, as the Wise man expresseth it, Prov. 15. 16. *Better is a little with the fear of the Lord, than great treasures and trouble therewith*; intimating, that a small estate with the fear of God is farre more comfortable than a great and plentiful estate without the fear of God, which is usually accompanied with much trouble and vexation of spirit.

3 *That every mans estate is ordered by God*, who as hee is the sovereign Lord of Heaven and Earth, and may doe with us as hee pleases; so he is infinite in Wisdome, and thereby knoweth what estate is best and most convenient for us, even better than we our selves; yea, and is rich in mercy and goodness, and thereby willing and ready to doe that which in his wisdome he knoweth to be best and most convenient for us; which if it were seriously considered, would be a special means to work up our hearts to some measure of contentedness in our meanest estate and condition.

4 *That our blessed Saviour Jesus Christ, though he was rich, yea Heir of all things, yet for our sakes became so poor, that as himself expresseth it, he had not where to lay his head*. And we read that Women ministred unto his necessities. Christ became thus poor for gracious ends; as,

2 Cor. 8. 9
Mat. 8. 20

Luk. 8. 3

1 That hee might sanctifie Poverty to all his members: for Christ by undertaking it, sanctified it.

2 That he might minister comfort to his poor members: for in his example it is evident, that Gods dear Children may live here in a poor and mean estate.

3 That he might by his example teach us to submit our selves to the Divine providence, resting contented with our poor and mean estate, if God shall call us thereunto.

II. *Labour to be humble*; Humility is commendable in all, but especially it becometh such whom the Lord hath brought into a low condition, that so they may walk suitably and answerably to their condition; so much the Wise man intimateth, when he saith, *It is better to bee of an humble spirit with the lowly*; implying that with a low condition there should bee an humble mind and spirit.

Prov. 16. 19

III *Labour to bee rich in grace*; yea the poorer thou art in purse, labour to bee the richer in grace, and then thy worldly Poverty will be no hinderance to thy spiritual preferment, but rather a furtherance; in that it puts thee into a better capacity, seeing they

Jam. 2. 5

are the Poor of this world, whom the Lord usually makes rich in faith, and heirs of his kingdom; stire up thy self therefore by fervent praying, diligent reading, and frequent hearing of the Word, to grow in grace, yea to grow rich in grace, that though thou art poor here, yet thou maist be an heir of Heaven, and when thou dyest, with Lazarus be received into Abrahams bosome.

Psal. 34. 10

IV. In thy greatest wants and exigencies labour to live by faith in Gods Providence, resting confidently upon him for a comfortable supply of all needful temporal good things. For thine encouragement hereunto take notice of that gracious promise, The young Lions doe lack and suffer hunger, but they that seek the Lord shall not want any good thing; he doth not say, they shall have abundance, but they shall want nothing that is good for them; and therefore said our Saviour to his poor Disciples, Take no thought for your life, what yee shall eat, or what yee shall drink, nor yet, for your bodies, what yee shall put on; Is not the life more than meat? and the body than raiment? Behold the Fowls of the air, for they sow not, neither doe they reap, nor gather into barns, yet your heavenly Father feedeth them; are yee not much better than they? Here our Saviour by several Arguments labours to dissuade his Disciples from all distrustful thoughts and cares about their food and raiment, and to perswade them to live by faith in Gods Providence for the same.

*Argumentum
majori ad mi-
nor.*

1 The first Argument is taken from the greater to the less, as thus; God hath given you the greater thing, therefore hee will give you the less; he hath given you *life*, therefore hee will not deny *food*; he hath given you a *body*, therefore hee will not withhold *raiment*. This argument our Saviour expresseth in these words, *Is not the life more than meat? and the body than raiment?*

*Argumentum a
minori ad ma-
jor.*

2 The second Argument is taken from the less to the greater, and may be thus framed; Hee that provideth for Fowls will much more provide for men; But God provideth for the Fowls of the air, therefore much more will he provide for men; which argument is here amplified and confirmed by two reasons.

1 First from the means of provision afforded to men, which the fowls of the air want; for whereas men Plow, and Sow, and Reap, and gather their Corn into Barns, and thereby have means of provision which the Fowls of the air want, for they sow not, neither doe they reap, nor gather into barns; i. e. they have not, neither doe they use the means of provision which men doe, yet ate they not un-

provided of convenient food, for God feedeth them; Why then should men, who have such means of provision, distrust Gods Providence?

1 *From the excellency of Man above Fowls*, expressed in these words, *Are yee not much better than they?* intimating, that men are much better than the Fowls of the air; and therefore seeing God provideth for the Fowls of the air, much more will hee provide for men, especially for his own children; for who is there that feeds his Hawks, and his Hounds, that will suffer his Children to starve for want of convenient food? and therefore you have good cause in all your straights and exigencies to live by faith in Gods providence.

C H A P. XVI.

Of Christian-like carriage under Reproaches.

I. *Beware of manifesting any Distemper or Passion under your Reproaches.* I deny not but you may, and ought to be sensible of the wrong done to your name, for as *a good name is a precious ornament*, so to have an evil name is a great judgement: and therefore you ought not to be insensible of the wrong done to your name by slanders and reproaches, saying, *Let men speak of me what they please, I care not, so long as I know mine own innocency*; for though the testimony of your own innocency be a ground of comfort unto you, yet your care must bee not only to approve your selves unto God, but also unto men, to be as careful of your good names as possibly yee can; but yet you are not to manifest any distemper or passion upon the reproachful speeches of others against you. For,

Cant. 2. 3

1 That will give others just occasion to conclude, that you are verily guilty of those things whereof you are reproached; for in truth there is no greater symptome of guiltiness than your falling into passion, and being exasperated when you are reproached.

2 Your distemper and passion will much disquiet your spirits, and indispose you to the right manner of performing any good duty.

II. *Beware of returning reproach for reproach, or railing for railing*, which is very unbeseeming a Christian, being therein so unlike unto Christ, who as the Apostle Peter speaketh, *Who hee*

Pet. 2. 23

was

*Tu filie, tu taces
in contumacia,
Ecce Bernard.
Serm. 42. de
modo bene vi-
vendi.
Prov. 19. 11*

*Nec prudentia
quicquam in se
esse, nec fiducia
ostendit, qui
contumelia af-
ficitur. Sen.*

was reviled, reviled not again. If therefore you profess your selves to be Christians, farre be it from you to return reproach for reproach, for by seeking to right your selves by railing speeches, you take the cause into your own hands; whereas if you would with patience commit your cause to God, he would clear up your innocency and thereby take off the reproaches which are cast upon your names; therefore Bernard adviseth his Friend to be dumb and silent at the reproaches of his enemies.

III. Seem to take little or no notice of those reproaches that are cast upon you. The Wise man saith, *It is the glory of a man to pass over a transgression;* i. e. to seem to take no notice thereof. And truly, it is the best kind of revenge you can take of your reproachers; for there can be no greater vexation to your malicious reproacher, than to see you take little or no notice of his reproaches against you, and whosoever will make trial, shall find that his Adversary is more vexed with his silence, than if he should return like for like.

IV When an evil report is raised of you, be not so much inquisitive who raised it, as to make a good use and sanctified improvement thereof. To this end know, and consider, that the report raised of you is either true or false; if true, then you may discern the Finger of God at your enemies tongues end, pointing unto you your sins, and calling upon you to humble your selves for the same. But if the report raised of you be false, yet you may hearken to it as to a Call from God, to look more narrowly over your selves, lest you be overtaken with that sin wherewith at the present you are falsely charged; for God knowing your temper and disposition, happily seeth that you are inclinable thereunto, and therefore suffereth others to charge you therewith, though falsely, merely for the preventing thereof, that you may not bee overtaken therewith; and thus may you make a good use of the falsest and bitterest objections of your adversaries against you.

I Labour to walk contrary to what is charged upon you, though falsely. As for instance. If you are charged with Hypocrisie, that you are no better than Hypocrites; labour the more for sincerity, and resolve to perform all you doe out of respect to God, more than unto men; if you are charged with Pride, carry your selves the more humbly and lowly, that your humility may appear unto all; and so your conversation give your enemies the lye.

VI. Goe and spread your reproaches before God in Prayer, as good Hezekiah

Hazakiah did the reproaches of *Salshekeb*, and make known your case unto him, desiring help and strength from him, to bear them Christian like, and then you shall not need to doubt of his gracious comfort and support.

Isa. 37. 14

CHAP. XVII.

Of our Carriage in reference to Crosses and Afflictions.

IN regard that all men so long as they live here in this world are subject to manifold Losses, Crosses, and Afflictions; therefore it is necessary that I should give you some directions how to carry your selves in reference thereunto.

The Directions are these.

I. Fore-cast what Losses, Crosses, and Afflictions may befall you.

When you abound in plenty; think a time may come when your plenty may be turned into penury; when you enjoy health and ease, think a time may come when your health may be turned into sickness, your ease into pain; when you are taking your greatest delight in your Yoke-fellow, Children, or Friends, even then consider they are mortal, and may suddenly be snatched from you; look upon all Creature comforts, as indeed they are, mutable, and moveable; thus did *Anaxagoras*, of whom it is recorded, that when tidings was brought him of the death of his Son, hee meekly replied, *I always looked upon him as mortal*. In like manner should we look upon all our Creature comforts as mortal, and moveable. This likewise was *Job's* practice, as appears from that expression of his, *The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me*; intimating, that in his greatest prosperity he had thoughts and fears of a change, yea of those losses and crosses wherewith he was now exercised.

Quicquid fieri potest quassatum cogitamus. Sen. Epist. 24

Anaxagoras apud Plutarch, de tranquill. animi.

Job 3. 24

II. Prepare for Losses, Crosses, and Afflictions; the former without this will be of little or no use, a fore-sight of Afflictions will little avail us, unless we likewise prepare for them.

Q. How may we prepare our selves for Losses, Crosses, and Afflictions?

Ans. 1. Earnestly desire, and seriously labour in the use of all means for an interest in Jesus Christ; for,

1. Though the condition of man at all times is very sad without interest in Jesus Christ, yet the condition of a man in and under

der his afflictions, without an interest in Christ is more sad, in that his Conscience is then most usually awakened with the sense and apprehension of his sins, and fearful Judgements due unto him for the same, of which there is no hope or possibility of escaping, without an interest in Christ.

2 On the other side, the man that hath an interest in Christ, hath abundant ground of comfort in the greatest troubles and afflictions, in that Christ by his Sufferings, hath taken away the sting of them, which is Sin, and changed the nature of them, by turning them from punishments into fatherly chastisements, for our profit and amendment.

3 As you would be prepared for Afflictions, be careful to get and keep a good conscience: for assuredly, the testimony of your own consciences, that you have walked as in the sight and presence of God, endeavouring to have your consciences void of offence both towards God, and towards men; will be as a wall of brass, yea as armour of proof unto you in the day of trouble and distress; so that your hearts shall not shrink at any affliction. Though in the time of health and prosperity you may seem to be rather losers than gainers; by keeping a good conscience in all things, yet in times of trouble and affliction (next to an interest in Jesus Christ) nothing will be more available to you than a good conscience; therefore let your main care be to keep your consciences pure and clean from sin, not maintaining peace with any sin.

3 Our preparation for affliction consisteth in a frequent resignation of our selves, and of all our comforts, into the hands of God, and to his will, for disposal as he pleaseth. By this means we shall be the more willing to part with them, when God shall be pleased to call for any of them, especially if this resignation of all unto God be fresh upon our hearts and spirits.

4 Our preparation for afflictions consisteth in casting all our cares, fears, and troubles of mind about those evils which may befall us, upon God; who hath promised to sustain us under the same, according to that of the Psalmist, *Cast thy burden upon the Lord, and he will sustain thee*; i. e. he will comfort and support thee. To this the Apostle Peter likewise exhorted, *Cast all your care upon him, for he careth for you*; and truly Gods caring for us may well take us off from all inordinate, excessive, and distrustful care about our afflictions, and move us to lay the troubles of our afflictions

*Ment ab omni
est, ut consci-
entia.*

Psal. 55. 22

1 Per. 5. 7

ous upon him, considering hee careth for us.

5 Would you be prepared for afflictions, then be often putting cases to your selves of such straights and troubles, of such trials and afflictions as probably may fall out, and then return into your own souls to search and try what strength you have to hold out, if you should fall into such trials and afflictions? When you enjoy abundance of this worlds goods, say to thy self, It may be before I dye I may bee stripped of all these, and reduced to great straights, what shall I then doe? Will not my faith then fail? Now I am at liberty, and enjoy the comfort of my relations, my friends and acquaintance, happily I may shortly be cast into Prison, and be deprived of all my outward comforts, what shall I then doe? how shall I be able to bear up under these sad changes? it is good to put such cases to your selves, which will bee an excellent means to strengthen your faith against the evil day, against the day of trouble and distress, and to make you with the greater confidence to trust in God. Thus the Saints of old were wont to put the hardest cases to themselves for the better strengthening of their hearts and faith, as *Psal. 6. 2, 3.*

III. When God shall exercise you with any losses, crosses, or afflictions, labour to bear them *Christian-like*; to that end observe these rules.

I *Bear them sensibly*; the Lord expects we should be sensible of the waight of our afflictions; hee would not have us as *Sticks*, or *Stocks*, which are not affected with his stripes; but like *Children*, he would have us sensible of the smart of the rod. Thus was *Job*.

Job 1. 20

There are two Extreames whereunto we are very prone to run in times of afflictions, the one is a *despising* of afflictions, the other is a *fainting* under them, both which are hinted to us by the Author to the Hebrews, *My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him*; these are the two extreames we are carefully to avoid in times of afflictions.

Heb. 12. 5

I *Not to despise* or slight the chastisement of the Lord, saying, If God will have my estate, let him have it; if hee will have my Husband, or Wife, or Child, let him have them; this is a *despising* of the chastening of the Lord, a little regarding, yea a contemning thereof, as the Greek word implieth, which is very displeasing unto God.

ὀλγῶσθαι
quasi ὀλίγως
ὀρεῖν ἔχει.

2 *Not to faint* under our losses, crosses, and afflictions, as when Children dye, then the spirit of the Parent to dye also; or when

the

Malv. xi.

the Husband dyeth, then the spirit of the Wife to dye also; this is a fainting under the burthen of our afflictions, as if they were unsupportable, not to be indured, as the notation of the Greek word implieth.

Psal. 39. 9

2 If you would bear your afflictions Christian-like, bear them *with patience and silence*, according to the example of David, who when God laid his hand upon his back, he presently laid his hand upon his mouth, as appeareth by his own expression, *I was dumb, I opened not my mouth, because thou didst it.*

This patient silent bearing of Afflictions is opposed to two things.

1 To an *inward repining* at the Dispensations of God towards you.

2 To an *outward complaining* and murmuring at them, both which you must carefully avoyd.

1 You must carefully avoyd all *inward repining*; at the dispensations of Gods Providence towards you: whatsoever storms are without you, yea and blow upon you, yet your hearts within you should be calm and quiet; what though the Lords dealings with you be very sharp? yet you ought not to repine at them, but quietly and silently to submit thereunto, acknowledging the equity of Gods proceeding with you, that as he is righteous in all his ways, so in particular towards you, and thereupon to say with good old Ely, *It is the Lord, let him doe what seemeth him good*; and with our blessed Saviour, *Father, not my will, but thy will be done*. And if you bear your afflictions thus quietly, you shall bear them with much more ease at present, and find them more profitable in the end.

1 Sam. 3. 18

Luke 22. 42.

2 As you must carefully avoyd all *inward repining*, so likewise all *outward complaining, and murmuring* under the sad dispensations of Gods providence. As you must not entertain any hard thoughts of God, as if he punished you above your deservings, or more than you are able to bear, so neither must you express any discontented words against the Lords dealings with you; for though a Christian may *mourn* under sad Providences, yet may hee not *murmure* at them; though he may *groan*, yet not *grumble*; but quietly bear all losses, crosses, and afflictions, both in opposition to all *inward repining, and outward murmuring*.

3 If you would bear your afflictions Christian-like, you must bear them *willingly and cheerfully*.

To help you herein, take these few considerations.

1 *That no afflictions befall any without the wise ordering Providence of God,* as *Eliphaz* implieth, when he saith, *That affliction cometh not forth of the dust, neither doth evil spring out of the ground;* Truly, there is not a *Warrant* comes to Arrest thy Body with Pain or Sickness, but it comes under the Hand and Seal of thy heavenly Father; there is not a *Habeas Corpus* comes to remove thy Yoke-fellow, Child, or Friend, but it is signed by thy heavenly Father. This consideration hath been a ground of comfort unto the people of God in all their afflictions; *The Lord, said Job, hath given, and the Lord hath taken away, blessed be the name of the Lord.* And this must needs be a ground of comfort, yea and joy unto all the people of God, especially if you shall consider in the next place,

Job 5. 6.

Job 1. 21

2 *That the end God aims at in your afflictions is to doe you good, you some special good.* that could not be done so well in any other way; *The Lord chasteneth us for our profit,* saith the Apostle; every Cross will bring with it some blessing or other, if the fault be not in our selves; yea the greatest cross will bring the greatest blessing.

Heb. 12. 10

3 *As God doth intend our good thereby, so when it hath effected that good which God intended thereby, hee will soon remove your affliction from you,* for the Lord taketh no delight or pleasure in your pains or sufferings, but *delighteth in mercy;* and therefore will not, neither can he suffer his afflicting hand to lye longer upon you, than in his wisdom he seeth to be needful and necessary, for the effecting of that good which he intends you thereby; and therefore if your afflictions seem long unto you, know it is no longer than needs must, and that that good for which God sent it, is not yet effected.

Mich. 7. 8

4 *That God will either proportion your afflictions to the measure of your strength, or your strength to the measure of your affliction,* laying no more upon you than he will enable you to bear, according to that of the Apostle, *God is faithful, and will not suffer you to be tempted above what you are able to bear.*

1 Cor. 10. 13

IV. If you would bear you afflictions Christian-like, you must bear them *frankly*, by labouring to make a sanctified use and improvement of them, whereby they will become comfortable blessings unto you; for a sanctified affliction is a great blessing.

Q. *What course should I take to have my afflictions so sanctified unto me, that I may be able to say with David, It is good for me that I have been afflicted?*

Psal. 119. 71

A. I.

*A. I. In every Affliction take notice of the displeasure of God against thee; for though the Lord doth sometimes afflict his Children for the trial and exercise of their Graces, rather than for any displeasure he hath conceived against them, as in *Jobs* case it was, yet usually he strikes not till he be provoked by our Sins, and therefore it will be thy wisdom in every affliction to take notice of the displeasure of God against thee.*

*II. Search into thine own heart, and labour to find out the cause of Gods displeasure against thee; for it is not for nought that God afflicts thee, something or other is amiss in thee which God would have amended and reformed, and considering that the Lord doth not only in general correct us for Sin, but visiteth our special Sins with special Judgements and Afflictions, therefore whenever the Lord visiteth thee with Sicknes, or exerciseth thee with any affliction, know it is thy duty to make a strict search, and diligent enquiry into thine own heart, for the special Sin, or Sins, God aims at therein, to find out the plague of thine own heart. Thus did the people of God under their sad affliction, yea they called upon one another to the practice of this duty; *Let us search and try our ways*, said they, *Lam. 3. 40.* for as a Disease can never be well cured till the cause thereof be first found out and discovered: so neither can any affliction bee sanctified and removed, till that which hath occasioned it be in some sort found out and discovered.*

For the better discovery of the particular Sin or Sins God aims at in thine afflictions, take these few rules and directions:

1 When God visiteth thee, or any of thy dear relations with Sicknes, or exerciseth thee with any Affliction, or doth but shake his Rod over thee, set thy self as in his sight and presence, and then examine thy Soul and Conscience thorowly, make an exact survey and search into every corner thereof, to find out the particular Sin God aimeth at.

2 Take notice what sin thy Conscience doth first bring to thy remembrance: for Conscience is Gods Deputy to convince thee, and to tell thee, that by living in the practice of such and such a Sin, or in the omission of such a Duty, thou hast justly brought upon thee such a Judgement; as thou mayst see in the example of *Josephs* brethren, who for their cruelty towards their brother, adjudged themselves worthy of all the miseries which they suffered; for their Consciences it seems in their distress chiefly checked them

Nihil sic peccatum in memoriam revocare consuevit, ut pœna, & castigatio. Et hoc manifestum est ex fratribus Joseph.

for that, therefore they had good ground to suspect that to bee the cause of their present distress; under every Cross and Affliction therefore listen to the voyce of Conscience, which will deal impartially with thee.

3 Take special notice of the kind of thine affliction: for it is Gods usual manner to punish Sin in kind, by way of retaliation, observing an analogie, proportion, and similitude between the quality of the Sin, and the punishment which hee inflicteth, and so leadeth us as it were by the hand, that we may come to find and feel it by his guidance and direction, for mens punishment often bears the image and superscription of their sin upon it. Thus God oftentimes punisheth Drunkards with Dropsies, and Covetous men with Theeves, who rob them as they have robbed others. Thus God often punisheth our prophaning of his Sabbaths, by inflicting some judgement upon us on that day; and our careless neglect of Family-Duties, by taking away a Family-relation. Thus there is oftentimes a proportion between mens Practices, and Gods Punishments, by comparing whereof we may many times come to find out the particular Sin, or Sins, for which God afflicteth us.

4 When Gods afflicting hand is upon thee, consider for what Sin especially thou hast often been reprov'd, either by the moritions of Gods Spirit, or by the admonitions of his Ministers, or by the checks of thine own Conscience, and yet hast refused to reform the same; thereupon suspect that Sin in special to be the sin at which the Lord aimeth in thy present affliction; for it is usual with God to proceed from words to blows, to make us give more diligent heed hereunto.

5 Be earnest with God in Prayer, that hee would help thee in this search, that he would discover and make known unto thee the Sin, or Sins at which he especially aimeth; thus did Job, *Shew me*, saith he, *wherefore thou contendest with me*; i. e. for what Sin or Sins thou dost thus afflict me; And afterwards he cries out in his afflictions, *Make me to know my transgression, and my sin*. In like manner doe thou in thine affliction fly unto God by Prayer, beseeching him to shew unto thee wherefore he doth so contend with thee, and to make known unto thee what is thy transgression, and thy sin; that hath provoked his displeasure against thee.

III. Having so found out the particular Sin God aimed at in thine affliction, then give and confesse it unto God in Prayer, with the aggravating circumstances thereof; freely judging and condemning thy

In quibus peccamus, in eisdem plerumque.

A verbis ad verbera pro reditur Deus.

Job 10. 2

Job 13. 23

1 Joh. 1. 9

Lam. 3. 40.
Vera paenitentia est, quando sic paenitet hominem peccasse, ut crimen non repetat. Bern.

thy self before God for the same, with a broken and contrite heart. And to such as confess their sins there is a promise of forgiveness made. To thy confessions adde earnest and fervent Prayer unto God for the pardon and forgiveness of thy sins, for and through the merits of Jesus Christ.

IV. Whereinsoever upon thine examination thou findest thy self to have been faulty, thou must endeavour to amend and reform; for as the end of thy search is to discover what is amiss in thee, so the end of thy discovery is to amend and reform what hath been amiss in thee. And truly without this it will little avail thee to pray unto God for the removal of thine Affliction, for the Lord himself noteth continuance in sin to be the chief cause of the coming of his hand of affliction upon his people. Isa. 9. 12, 13.

V. Though Afflictions are special opportunities for Spiritual Exercises, yet seeing they are not of themselves able to work thee, without the special assistance of Gods Spirit to be with them; be earnest with God in Prayer for a sanctification and improvement of them: that as he doth afflict thee, so he may instruct thee by his holy Spirit, how to make advantage of, to the spiritual advantage of thine own soul. dress thyself unto God in Prayer, beseege of him, that no sin may pass away un sanctified; and pray more for the sanctification of them, than for their removal.

VI. In the time of thy affliction vow and promise unto God obedience for the time to come; that thou wilt bee more careful in the avoyding of those sins, for the commission whereof, and in the performing of those Duties, for the omission whereof thy Conscience chocks thee. David speaks of Vowes which he had made unto God in the day of his trouble and distress; and truly this vowing unto God newness of life, better obedience, and a greater watchfulness over our selves for the time to come, is a necessary duty to be oft performed by us, especially in the time of our Sickness, and that in regard of the weakness of our flesh; for howsoever in our sicknesses and afflictions there may be good motions, purposes, and intentions in our minds, yet through the weakness of our flesh, we are apt to start from them. Now a Promise and Vow is a special means to keep us from starting from our good motions and purposes.

VII. Be careful to perform the Vowes and Promises thou makest unto God in the day of thy trouble and distress, for by thy Vow thou hast

Psal. 66. 14

Per votum immobiliter voluntas firmatur in bonum. Aquila. S. 4. 2. 2. q. 88. art. 6.

hast bound thy self to performance; and therefore saith the Wise man, *When thou vowest a vow unto God, deferre not to pay it, for he hath no pleasure in fools*; noting it to be egregious folly in any to be forward in making Vowes unto God, and then afterwards to be backward in performing what they vowed.

C H A P. XVIII.

Of Dying well.

IF thou apprehendest thy Disease to be morall, and that it is like to be thy last Sickness, then it will be thy wisdom to prepare thy self after the best manner thou canst for death.

For thy better help herein, take these *Directions*.

I. Set thine House in order; I mean, settle thine outward estate, by making thy Will; which will no way hasten thy death (as many foolishly doe imagine) but rather put thee into a better capacity, to set thy Soul in order for a blessed departure. And as God hath sett thee with an estate, so sayl not to give some proportionable part thereof for the relief of the poor members of Jesus Christ. Although that charity which is exercised in a mans life-time is unquestionably the best, and the most acceptable unto God, when wee make our own Hands our Executors, and our own Eyes our Overseers; yet I condemn not that Charity which is shewed at the last, for better late than never.

Beneficium est quod quid dedit, cum posset et non dare. Sen. de Benif. l. 3. cap. 19.

Jam. 5. 14

II. Send for some godly Minister, or experienced Christian, to advise thee about setting thy Soul in order, in reference to thy great change. This direction the Apostle James giveth, for saith he, *Is any sick among you? let him call for the Elders of the Church, and let them pray over him.* And this I would advise thee to doe in the first place, not putting it off to the last, when thine understanding and memory begin to fayl thee, as the practice of the most is, who when the Physician hath done with them, and in a manner given them over, then send for the Divine to begin with them, as if a short Prayer, and a few words of Ghostly counsel, were enough to send them to Heaven.

III. Labour to make, or rather to renew, thy peace with God; for though the making of thy peace with God ought not to be put off to thy Death-bed, yet must it then be renewed in an especial manner, as being the last time of doing it. In order thereunto,

1. Look back into thy former course of life, and call to mind the

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1. Look back into thy former course of life, and call to mind the

Quia jam vovisti, jam te obstringisti. Aug. Epist. 45. ad Armenos. Eccl. 5. 4. 5

manifest alterations thereof; as the vanity of thy thoughts, how vain and empty, how carnal and prophane they have been; as also the unfavourableness of thy words and speeches, how Godless, and Christless, yea how unprofitable they have been for the most part; as also the wickedness of thine actions. And in examining thy self concerning thine actions, call to mind, as thy sinful Omissions, and Commissions, I mean, as what Duties thou hast omitted, and what Sins thou hast committed; so likewise thy sinful manner of performing holy Duties, how thy most religious Services have had a mixture of Sin in them. Likewise run over the several Ages of thy life, and consider what Sins thou committedst in thy Childhood, what in thy Youth, and what in thy riper years.

And together with the number of thy Sins, consider the aggravating circumstances of them; as how thou hast sinned against a gracious God, a loving Father, and boundless Lord and Master; how thou hast sinned against the admonitions of Gods Ministers, the motions of his Spirit, and the checks of thine own Conscience; against the patience and long-suffering of God, which should have lead thee to repentance; against the manifold vowes and promises thou hast made unto God for newness of life, and better obedience; and how thou hast sinned out of a presumptuous hope of mercy, making the mercy of God an occasion of Sin, and thereby turned the very grace of God into wantonness. Thus goe on aggravating thy sins, till thou find thine heart in some measure affected with grief and sorrow for the same; and then,

2 *Confess thy sins unto God in Prayer*; spread them before him in a true and unfeigned acknowledgement and confession of them, freely judging, and condemning thy self before God for the same.

That thy Confession may be performed after a right manner, it must have these properties,

1 *It must be particular; and of special Sins*; I mean, in thy confession thou must descend to thy special and particular Sins; the prophane wretch in the world may in a general manner confess, and say, *I acknowledge myself to be a sinner*. But if thou wilt make a true confession of Sin, thou must lay open thy Sins in particular before God; and for thine encouragement therunto, know, that the more particular thou shalt be in thy confession, the more comfort thou shalt find therein.

Thy Confession must be as particular in respect of Sins, so likewise full in regard of the aggravations of them. Thus did David in his confession of that Sin of numbering the People, *I have sinned greatly*; saith he, *in that I have done, and now I beseech thee, O Lord, take away the iniquity of thy Servant, for I have done very foolishly*; see what terms of aggravation he heapeth up. *1 I have sinned; 2 I have sinned greatly; 3 I have done foolishly; 4 Very foolishly.* And as thou desirest pardon of thy Sins, set them forth to the full, let no circumstance of aggravation bewanting, by which they may appear the more foul and filthy.

2 Sam. 24. 10

2 Thy confession must be with inward remorse, and sorrow of heart, that thou hast sinned against so good, and so gracious a God; Thou must not content thy self with a meer verbal acknowledgement of thy Sins and Transgressions, being affected with no more grief in the confessing of them, than thou wast in the committing of them. But every Sin confessed should be as a Dagger piercing thee to the very heart; at least thou shouldest grieve that thou canst no more grieve for thy Sins; thine heart should bleed, because thine eyes cannot weep.

3 Having thus confessed thy Sins, as thou desirest to renew thy peace with God; earnestly begge of him the pardon, and the forgiveness of them in and through the merits of Jesus Christ; for thou canst look for it only through the Free Grace and Mercy of God in Jesus Christ. And as there is a promise of forgiveness to such as unfeignedly confess their Sins, so there is likewise a promise of forgiveness to such who heartily pray for the same; for saith the Lord in answer to Salomons Prayer, *If my People which are called by my name, shall humble themselves, and pray; and seek my face, then will I hear from Heaven, and will forgive their sins;* and therefore if thou canst pray heartily unto God for the pardon of thy Sins, thou hast thereby some comfortable evidence of their forgiveness; for as the Lord in the Parable forgave his Servant that was indebted to him, and had nothing to pay, even because hee prayed him; so if thou canst pour out thy Soul in a true and hearty Prayer unto God for the pardon of thy Sins, he will questionless forgive thee, even because thou prayest unto him; for as David speaketh, *The Lord is not only ready to forgive, but plenteous in mercy to all them that call upon him.*

1 Joh. 1. 9

2 Chro. 7. 14

Mar. 18. 27

Psal. 86. 5

Ephes. 2. 4

4 Sprinkle thy Soul with the blood of Jesus Christ. Christ is our power, as the Apostle calls him; neither canst thou (by all that

thou

Exod. 13. 23

Janna vita.
Cyprian.

1 Pet. 1. 2

thou art able to doe) make thy peace with God, but only through faith in his blood. When the destroying Angel saw the blood of the Lamb sprinkled on the Posts of any Door, hee passed by that House, and they within were safe ; so that Soul which is sprinkled with the blood of Jesus Christ, is so safe from the destroying Angel of God, that he shall not doe it hurt ; for death is an advantage to that Soul which is sprinkled with the blood of Christ, being the door of Life, and a gate to Heaven, as Cyprian calls it. Though the blood of Christ be the means of our peace and reconciliation with God, yet unless that blood be sprinkled on thy Soul, thou canst find little peace there ; and therefore the Apostle *Peter* speaks not only of the blood of Christ, but of the sprinkling of the blood of Christ. It is not enough that Christ hath shed his blood, but there must be besides the shedding of it, the sprinkling of it. Christs blood was shed upon the Cross, yet all men are not reconciled unto God thereby. And what is the reason ? Surely because that blood is not sprinkled upon their souls ; and peace and reconciliation with God must be had, not only from Christs blood poured out, but from his blood sprinkled.

Quest. How is Christs blood sprinkled upon our souls ?

Ans. By Faith, applying the blood of Christ unto our own souls comfort ; Faith is the hand of the Soul, and the soul by faith puts her hand into the Wounds of Christ, takes of his blood, and besprinkles her self therewith, applying the merits and the virtue thereof unto it self, and thence follows peace, and reconciliation with God.

Obj. I would willingly apply the Merits of Christs Death and Passion unto my self, but oh, I am conscious of so much unworthiness, seeing nothing in my self why the Merits of Christs death should belong unto me, that I cannot, yea I dare not apply them to my self.

Ans. 1. It is good to be conscious to thy self of thine own unworthiness, but not so as to bee kept thereby from applying of Christ, and the Merits of his Death and Passion unto thy souls comfort. And truly, if thou wouldst but consider, that God respecteth his own goodness, and not ours, in the offering of his Son, and that his grace is every way most free, this conceit of thine unworthiness can be no just plea against the applying of Christ, with the benefits of his Death and Passion unto thine own souls comfort ; it should rather be an encouragement unto thee, because the more unworthy

unworthy thou art in thine own sight and sense, the more worthy thou art in the account of Christ. The greatest worthiness that any Christian can here attain unto is, to be sensible of his own unworthiness.

2 Thou who complaineest of thine unworthiness, I would ask thee, Whether any man before he made application of Christ, and of his Merits unto himself, did see any thing in himself why Christ should belong unto him rather than to any other? The Scripture saith; *There is no difference, for all have sinned.*

Rom. 3. 23

Obj. 2 *My Sins are so many for number, and so heinous in their quality, that I cannot imagine that Christ should belong unto me, and therefore dare not apply him, nor the benefits of his Death and Passion unto my self.*

Ans. The more sinful thou art in thine own sense and apprehension, the fitter thou art to close with Jesus Christ, and to apply the Merits of his Death unto thy self; for in that gracious invitation of Christ, we find no other qualification put in, but a sense of sin, *Come unto me all ye that labour and are heavie laden, and I will give you rest*; where the Parties invited to come unto Christ, are such as are sensible of; and thereupon groan under the weight and burden of their sins; as the words in the Greek there properly signifie; and Luke 5. 32. Christ professeth, *He came not to call the righteous, but sinners*; not such as were righteous in their owne conceit, but such as were Sinners, in their own sense and apprehension, truly sensible of their sins: so that sense of sin is the only qualification requisite to an application of Jesus Christ.

Mat. 11. 28

ΚΟΙΝΩΣΙΣ
ΠΕΡΙΟΡΙΣΜΕ
VOL.

Obj. 3 *I have often sinned against knowledge and conscience, and therefore fear I have committed that unpardonable Sin, the Sin against the Holy Ghost, and so dare not apply Christs blood unto my self.*

Ans. Though the Sin against the Holy Ghost bee a Sin against knowledge and conscience, yet every Sin (yea every grievous Sin) against knowledge and conscience, is not the Sin against the Holy Ghost; for they may be without malice of heart, which this cannot be; and therefore though thou hast often sinned against knowledge and conscience, yet if thou hast not sinned with a malicious heart, i. e. thou hast not sinned meertly because thou wouldest displease God, and grieve his Spirit, thou hast not committed the Sin against the Holy Ghost.

IV. *Having made thy peace with God, then make thy peace with*

Mark 11. 25

men, by an hearty forgiving of all who have wronged thee. This is a duty to be performed by thee in the whole course of thy life, as any occasion thereof is given, without which the Lord will not accept of any Christian service, and sacrifice that thou offerest unto him; and therefore saith our Saviour, *When thou standest praying, forgive, if thou hast ought against any*; for indeed, how canst thou ask God forgiveness of thy sins, when thou wilt not forgive man his offences against thee? How canst thou begg peace and reconciliation with thy heavenly Father, when thou wilt not be reconciled on earth to thy Brother? As therefore this Duty is to be performed by thee in the whole course of thy life, so especially in thy last Sickness, for thereby thou maist gain some assurance in thine own Soul of the forgiveness of thy Sins committed against God; which our Saviour implieth in that expression of his, *If ye forgive men their trespasses, your heavenly Father will also forgive you*; wouldst thou therefore be assured of Gods mercy towards thee in the forgiveness of thy sins committed against him? Search narrowly unto thine own soul, and if thou canst find thou dost as heartily forgive thy Brother, as thou dost desire forgiveness of God, then maist thou assure thy self of Gods mercy to thee in the forgiveness of thy sins committed against him: so much is hinted to us in the fifth Petition of the Lords Prayer, *Forgive us our trespasses, as we forgive them that trespass against us*; which latter clause is added, partly to stir us up, readily to forgive those who have wronged us; and partly to strengthen our faith in the assurance of the forgiveness of our sins committed against God, from our readiness to forgive those who have wronged us; in that our forgiving of our Brother is a fruit proceeding from Gods forgiving of us.

Mat. 6. 14

Mat. 6. 15

V. Labour to clear up thine Evidences for Heaven, that thou maist upon good ground be able to say with the Apostle Paul, *I know that when the earthly house of this tabernacle is dissolved, I shall have a building with God, an house not made with hands, eternal in the Heavens*. The Scripture layeth down sundry clear evidences of a true right and title unto Heaven, which who so finds in himself, may rest assured of a blessed life after this, I shall instance only in one, which indeed is the principal of all, and a very comprehensive one, viz. *Faith in Jesus Christ*, which we find often set down in Scripture, as a sure evidence for Heaven, for saith our Saviour, *God so loved the world, that he gave his only begotten Son,*

2 Cor. 5. 1

Joh. 3. 16

that whosoever believeth in him should not perish, but have everlasting life; and saith John Baptist, He that believeth on the Son hath everlasting life; i. e. he is as sure of it, as if he were in actual possession of it.

Verf. 36.

Q. How may I know whether I have a true saving faith?

A. Most Divines doe hold forth the fruits and effects of faith, as the only signs thereof, and means whereby men should try and examine their faith; but the truth is, the fruits of a saving faith in many Christians are often times so weak, that if they should examine their faith only by them, they would bee apt to question the truth thereof, yea to conclude against themselves, that they have no true faith at all; therefore I shall briefly shew thee the *Antecedents of Faith*, by declaring the ordinary method of Gods Spirit in working true faith in the soul, which is this,

1. God by his Spirit in the Ministry of the Word, doth awaken a mans Conscience, and maketh him to see and discern, as, his manifold sins and transgressions, so, his misery by them, in regard of the dreadful punishments due unto him for the same. This method the Lord observed in those three thousand Converts mentioned, *Acts 2. 37.* Examining therefore whether thou hast by the Ministry of the Word been convinced of thy Sins, and of thy miserable condition thereby; how thou art liable to the Wrath of God, to all Judgements and Plagues here, and to Eternal Death and Condemnation hereafter; for till thou beest convinced of thy sins and misery, thou canst see no need, nor want of Jesus Christ. Hence the Law is said to be our *School-master*, to bring us to Christ, because it doth discover, as our sins, and our misery by reason of them; so our need of Christ.

2. The next Work of Gods Spirit, is to make the soul sensible of its wretched, miserable condition, affecting it with some measure of grief and sorrow for the same. This method likewise the Lord observed in those three thousand Converts; mentioned *Acts 2. 37.* where it is said, *When they heard this*, i. e. when they were convinced of that horrible Sin of theirs, in Crucifying the Lord of life, *they were pricked in their hearts*, viz. with the fence and apprehension of their wretched, miserable condition. Examine therefore whether thou hast been truly sensible of thy wretched, miserable condition, and whether the Fence thereof hath affected thee with true grief and sorrow for the same. Though all men are not alike afflicted with a fence of their wretched, miserable condition,

but some much more deeply than others; yet few pass through the pangs of their New Birth, without some throws, some grief and sorrow for their sins; neither can I conceive how any should close with Jesus Christ as their Saviour, till they have been so sensible of their sins, as that they are sensible of their need of a Saviour.

3. Another Work of the Spirit is to convince the Soul of its own unrighteousness, that so it may the more willingly seek out after the righteousness of Christ, to be cloathed therewith; for so long as a man is conceited of any righteousness of his own, he will never be beholding unto Jesus Christ for life and for salvation: for as our Saviour saith, *The whole need not a Physician*, they need neither Physick, nor Physician, and therefore care for neither. In like manner, such as are strongly possessed with a good conceit of their own estate and condition, of their own righteousness, see no need they have of Christ and his Righteousness, and so regard him not. Examine thy self therefore, whether thou hast ever been truly and thorowly convinced of thine own unrighteousness, whether thou hast discerned the Sins of thy holy services, whether thou hast cried out with the Church, *All my righteousness is as filthy raggs? &c.*

4. The next Work of the Spirit, is to convince the soul of the perfection of Christs Righteousness, and of the All-sufficiency of his Sacrifice; that his righteousness is a most perfect and exact righteousness; that his sacrifice upon the Cross was a full satisfaction on to Gods Justice, for the sins of all the Elect, it being the sacrifice of the Son of God, even of him that was God, as well as Man; which indeed added an infinite value to all which Christ did, and suffered for mans Redemption, in which respect the redemption wrought by Christ is called *plena redemption*; enough and enough for all the sins of his people, how many or how hainous soever they were. Now, examine whether thou hast found this work of the Spirit upon thy soul, so that thou art convinced thorowly, as of thine own unrighteousness, so of the perfection of Christs righteousness, and of the all-sufficiency of his Sacrifice, which far exceedeth the merits of thy sins.

5. The next Work of the Spirit is to convince the soul of Christs willingness to receive all poor Sinners, sensible of their sins, who will come unto him, and cast themselves and the burden of their sins upon him, by affecting them with a serious apprehension of the

Mat. 9. 12

Isa. 64. 6

Psal. 130. 7

manifest gracious invitations of Christ unto poor Sinners, as that in *Isaiah*, *He, every one that thirsteth come ye to the waters, he that hath no money, &c. no goodnes nor righteousness of his own, let him come*; and that fore-mentioned place, *Mat. 11. 28. Come unto me all ye that labour and are heavie laden, and I will give you rest.* Examine thy self therefore whether thou hast been thorowly convinced of Christs willingness to receive all poor Sinners that will come unto him, and cast the burden of their sins upon him.

Isa. 55. 1

6 The next Work of the Spirit is, to stirre up in the soul some earnest longing desire after Jesus Christ, so that the soul cries out, *Oh that Christ were mine, oh that upon any terms my soul might enjoy him; which desires are the lifting up of the doors and gates of the soul for the receiving of Jesus Christ.*

7 The Spirit of God having thus prepared the soul to a closing with Jesus Christ, then he works the grace of faith in it, whereby it throwes it self into the armes of Christ, rolls it self upon him, and rests upon his perfect righteousness, and all-sufficient Sacrifice, for the pardon and forgiveness of its Sins here, and for eternal life and salvation hereafter. Thus have I shewed thee the ordinary way and method which the Lord useth for the working of true saving faith in the hearts of his people.

Wouldst thou then know whether that faith thou pretendest to, be a true saving faith, try & examine it by the fore-mentioned particulars; consider whether it was thus kindly wrought in thee, according to the ordinary method of Gods Spirit; if so, then though the fruits of faith are very weak in thee, yet thou hast a comfortable evidence of the truth thereof, and so consequently hast a sure evidence for heaven.

Obj. *Though I cannot deny these fore-mentioned particulars to be wrought in me, yet notwithstanding I have no comfortable evidence and assurance of Heaven, nor of my interest in Jesus Christ.*

Ans. For answer hereunto, I shall lay down three comfortable considerations.

1 *A man may have the faith of adherence and dependence, though he hath not the faith of evidence and assurance*; For the better understanding whereof you must know, there is a two-fold faith, as Divines distinguish, viz. *The faith of adherence*, whereby we roul ourselves upon Christ, and rest upon him and his Merits alone, for life, and for salvation; and *the faith of evidence and assurance*,

whereby

whereby wee know and are assured of our interest in Christ, and consequently of our right and title unto Heaven. This latter is the reflex act of the soul, by which a Christian clearly seeth his own happiness; whereas the former is the direct act of the soul. Now, a man may have the faith of adherence, which is true justifying faith, that giveth him an interest in Christ, and a right to Heaven, and yet may want the faith of evidence and assurance; so that he knoweth not his own happiness. *As the child may truly hang about the mothers neck, or cast it self into her armes, and yet receive neither kiss nor smile from her;* so a poor soul may truly roul it self upon Christ, cast it self into his armes, and rest in his bosome (which is true faith) and yet have neither kiss nor smile from him; therefore, far be it from thee to question the truth of thy faith meerly for want of Christs smiling upon thee; or to question thy faith of adherence, because thou hast not the faith of evidence and assurance.

2 Assurance of our interest in Christ, and of our future happiness, though is be requisite to the consolation of a Christian, yet not to his salvation; though to his comfort, yet not to his safety; his condition may be safe, though not very comfortable at present: for a Christians safety doth not at all depend upon his assurance, but upon his faith. That Christian that can by faith roul himself upon Christ, cast himself into his armes, resting upon his merits alone for life and for salvation, his state and condition is safe, though he hath not that assurance which he doth desire: for the promise of life and salvation is made to faith, and not to assurance; the tenour of the Gospel is, *Believe and thou shalt be saved, as Joh. 3. 16. God so loved the world that he gave his only begotten Son, that whosoever beleeveeth in him should not perish, but have everlasting life.* It is not said, that whosoever hath assurance of his interest in Christ, and of eternal life and salvation; but *whosoever beleeveeth in Christ shall be saved.* This consideration may revive many drooping souls, who though they doe renounce all confidence in themselves; and in any righteousness of their own, and place their whole confidence upon the righteousness of Jesus Christ, and the merits of his Death and Passion, yet have no comfortable assurance in their own souls of their interest in Christ, or of their eternal life and salvation; let such know, that their condition may bee good and safe for all that.

3 Assurance of Salvation is not so ordinary as many Christians doe imagine.

imagine, for indeed they are but for Christians who doe here attain to a clear evidence and full assurance of their salvation; such whom the Lord here calleth forth to hard services, or great sufferings, to them he is pleased many times to give some clear evidence and assurance of their eternal life and salvation, for their better comfort and support. Thus many *Martyrs* have expressed their full assurance of a better life after this, whereas such a measure is not usually granted to ordinary Christians; their trials being but fleabites in comparison of the others.

VI. Then especially act the graces of Gods Spirit in thee, as,

1 *Thy Faith*, which is a grace of special use to thee so long as thou livest in this world, but most of all at thy last Sickness, and in the time of Death; therefore then especially bee often aduating, and exercising thy faith in Jesus Christ; with the eye of faith look upon Christ hanging upon the Crois, there offering up his life as an all-sufficient Sacrifice, and full satisfaction to Gods Justice for thy Sins, and cast thy self into the armes of Jesus Christ, resting upon his Merits alone for life and for salvation; with a disclaiming of all confidence in thy self, or any righteousness of thine own, place thy whole confidence upon the righteousness of Jesus Christ, and upon the merits of his death and passion.

2 Then especially act *thy zeal for Gods glory*, by giving good counsel to those who are about thee, or come to visit thee; it is the last time thou canst doe any thing for God in this world, therefore then shew thy love to him, and zeal for his glory, by calling upon others to fear him, and serve him, by a conscionable discharge of the duties of their places, callings, and relations; perswade them to minde the things of this world less, and the things of Heaven more; to *prize health*, and *improve it* for the good of their souls; to lay up a *stock of graces and comforts* against the evil day, and to get their evidences for Heaven clear, before they be cast upon their Death-beds. Words of dying men are of most efficacy and authority, and therefore improve thy dying speeches to the glory of God, and the good of thy neighbour. Thus our blessed Saviour, when he was to leave the world, shewed his zeal for Gods glory, and love to his Disciples, in leaving with them many precious counsels, comforts, and exhortations; and the Apostle *Paul* being aged, and knowing the time of his departure was at hand, called for the Elders of the Church of *Ephesus*, and leaves with them many excellent and weighty exhortations.

Joh. 13. 14.

15. 16. 17

Acts 20. 18. &c.

*Culpæ est nolle
mori, culpæq;
velle mori.*

Phil. 1. 23.

3 *Act thine obedience*, by resigning up thy self unto the Will of God, to be at his dispose, either for life or death; As thou must not be unwilling to dye when God calleth thee, so neither must thou be over eager to dye before hee call thee; thou maist not desire Death out of discontentment of mind, because of some present miseries and afflictions which lye upon thee; nay, thou maist not absolutely wish to dye out of a desire to be rid of thy sins, and to bee with Christ, but it must be with a submission to the Will of God, if he see it meet and convenient for thee; though *Paul* knew it were far better for him to dye than to live, yet did he not desire death absolutely, but with a submission to the Will of God.

VII. Be frequent in reading the holy Scriptures, or cause them to be frequently read unto thee, for there thou shalt find,

1 Examples of Gods mercy shewed to the afflicted.

2 Instructions how to bear, and improve thy present Visitation.

3 Comfortable promises of support under the forest trials. And know for certain, that one Promise in the Book of God will bee more effectual to yeeld thee comfort on thy Death-bed, than all the counsel of thy friends that shall be then about thee.

VIII. Be often lifting up thine heart to God in Prayer. And when through weakness of body, and faintness of spirit, thou art not able to pour out thy soul in any set and solemn Prayer, send up some short ejaculatory Prayer unto God, as that of the poor Publican, *Lord be merciful to me a Sinner*; and also that of the poor man, *Lord I belevee, help thou my unbelief*; and that of the Apostles, *Lord increase my faith*; and that of Stephen, *Lord Jesus receive my spirit*. These ejaculations going from the heart, they are acceptable and pleasing unto God; let us therefore as *Austine* adviseth us, endeavour to dye praying, by a frequent breathing forth of these, or such like ejaculatory Prayers.

IX. Be often resigning up thy soul into the hands of God, saying with our blessed Saviour, *Father, into thy hands I commend my spirit*. Little Children for the most part desire to dye in their Fathers bosome, or upon their Mothers lap; even so shouldst thou in the hour of death, cast thy soul into the arms of thy heavenly Father, and rest in the bosome of Jesus Christ.

If thy Disense be painful, turn to those Directions in the fore-going chapter How to bear afflictions willingly and cheerfully.

Luke 18. 13

Mark 9. 24

Luke 17. 3

Acts 7. 59

*Demus operam
ut moriamur in
precatione.*

*Aug. de vera
iusticia. cap. 33*

Luke 23. 46

CHAP. XIX.

Directions to such as visit the Sick.

Visiting the Sick being a work of Mercy, it will be thy wisdom so to manage and improve the same, that thou maist both benefit thine own soul thereby, and likewise doe good to the sick Party.

1. That thou maist benefit thy self thereby, take these few directions.

I In visiting thy sick Neighbour take occasion to think of thine own mortality, and proneness to fall into Sickneses and Diseases: for that which befalls one man may befall another, in that we all carry about us, as mortal, so frail bodies, subject to the like calamities; which the Lord knows how soon may befall any of us.

2. *Live up thine hours in thankfulness unto God, for that health and strength of body he is pleased still to continue unto thee.* Health is a greater mercy than most doe imagine. Ask the sick man what hee thinks of health, and he will tell thee, it is the greatest of Temporal mercies, and in it self a mercy not to be valued; the truth is, all Mercies are prized by the wanting of them, more than by the having and enjoying them. As no body admires the Sun but when it is relapsed; so neither doth any esteeme health, but when by sickness they are deprived thereof.

3. *Labour to be compassionately affected with the miseries and afflictions of thy brother, for as Job speaketh; To him that is afflicted pity should be shewed from his friend.* Which duty is often urged and pressed in Scripture, as by the Apostle Paul, *Rejoyce with them that rejoyce, and weep with them that weep;* and by the Apostle Peter, in this phrase, *Having compassion one of another;* which Beza Paraphrastically well turns, *Be touched with the sense and feeling of one anothers griefs.* And truly that communion and nearness of conjunction that sincere Christians have one with another, doth call for this duty; for as they are all sons of one Father, so are they members of one body, in respect whereof there should, nay there ought to be such a compassion and sympathy in the members of the Mystical body, I mean among Christians, as there is in the members of the Natural body. Now, you know that in the Natural body if one member suffer, all the members suffer with it; as the Apostle

L 3

expresseth

*Scito omnem
conditionem
versatilem esse
quicquid in
alium incurrit,
posse in se quoque
incurrere. Sen.
de tranq.*

*Cavendo magis
quam habendo.
Sol nisi cum de-
ficio spectato-
rem non habes.
Seneca.*

Job 6. 14

Rom. 12. 15.

1 Pet. 3. 8.

*συμπάσας,
i. e. esse ma-
gis molestiarum
sensu affecti.
Beza.*

Aug. in Ps. 130
 & Tract. 18
 Joar.

Rom. 12. 5

expresseth it, 1 Cor. 12. 26. which place Saint Augustine in his Works often expounding, most excellently shewes the mutual compassion betwixt the members of a Natural body; Behold, saith he, the foot treadeth on a thorn, and yet how all the members condole it; the Back bends it self, the Head stoopeth; the Eye, though remote in place, diligently searcheth it out; the Tongue complaineth, as if it self were pricked; and the Hands doe their best to pluck it out; and yet neither Back, nor Head, nor Tongue, nor Eye, nor Hand, nor any member but the Foot was touched with the thorn; and surely such a sympathy and fellow-feeling there ought to bee amongst true Christians, who are all members of one body, whereof Christ Jesus is the head.

II. As in visiting the Sick, thou must be careful to benefit thine own soul thereby, so likewise to doe what good thou canst to the sick Party.

To that end observe these few Directions.

1 Forbear to talk of any vain, worldly, or needless matter before him; but let thy discourse be as savoury and Spiritual, so in some measure suitable to his condition; as of Death, and preparation thereunto; of the Day of Judgement, of the happiness of those who have an interest in Christ, and his Righteousness, and the like.

2 Perswade the sick Party to settle his estate, by making his Will, (if he have not done it before) that so hee may with more freedom wholly mind the spiritual good and welfare of his soul. This counsel did the Prophet *Isaiah* give unto King *Hezekiah*, when hee was first struck with sickness.

3 If thou apprehendest his Disease to be dangerous, flatter him not with a hope of recovery, lest thereby thou betray his soul to eternal death; but deal faithfully with him, by declaring unto him his weak and dangerous condition, and advising him, as to think of death, so to prepare for it, telling him, that the fitter hee is to dye, the fitter he will be to live, if the Lord should adde more dayes to his life.

4 If thou perceive him to be ignorant, instruct him in the Principles of Religion, especially touching mans miserable condition by Nature, and the state of redemption by Jesus Christ.

5 If thou perceivest that he hath not a due sence of his Sins, endeavour to affect him with a sence and apprehension of his Sins, and the hainousness of them; as also of his miserable condition in regard

Isa. 38. 1

regard of the punishments due unto him for the same; which are all Judgements and Plagues here, and eternal death and damnation with the Devils and damned in Hell.

6. Question him concerning his willingness to dye, and his hope of a better life after this; and upon what foundation he builds his hope of salvation; whether upon his good meaning and desires? or upon his just and honest dealing with men? or upon his frequent performance of holy duties? If thou perceivest that hee builds his hope of Salvation upon any of these, or upon any thing besides Jesus Christ, labour to take him off from those false bottoms, by shewing him the insufficiency of his good meaning and desires, yea of his civil and religious righteousness to salvation, how they are but rotten foundations whereon to build the hope of his Salvation.

7. Having taken him off from his false bottoms, and rotten foundations, then instruct him in the only true ground of Salvation, whereon hee may safely bottom his hope of Salvation; *viz.* Christ and his righteousness, with the Merits of his Death and Passion.

8. Labour to convince him that there is no way or means of Salvation, but only by beleeving in Jesus Christ, by receiving him as his Priest and King, by resting upon his all-sufficient Sacrifice for the pardon and forgiveness of his sins here, and for eternal life and salvation hereafter.

9. Perswade him thereupon to goe out of himself unto Christ, to adventure his soul upon him, with a disclaiming of all his own righteousness as filthy raggs, to place his whole confidence upon the righteousness of Jesus Christ, and upon the merits of his Death and Passion. To this end set forth unto him the perfection of Christs righteousness, the all-sufficiency of Christs Sacrifice, with his willingness to receive and embrace all poor Sinners that will but come unto him, and cast themselves, and the burden of their sins upon him.

10. Perswade him from his heart to forgive those who have wronged him, as he expects forgiveness at the hand of God; and if he hath wronged any by acts of injustice, perswade him to make what restitution and satisfaction he is able, telling him, that goods ill gotten will prove a mouth to consume, and a fire to burn his whole estate.

11. Because, as the Apostle speaketh, *If we judge our selves, we shall not be judged of the Lord.* Perswade him to keep a Day of

*Non remittitur
peccatum nisi
restituatur obla-
tum. Aug. Ep. 54*

1 Cor. 11. 3

Joh. 6. 37

Judgement in his own Soul, by calling to mind his Sins, together with the aggravating circumstances of them, and then to arraign and condemn himself for the same, judging himself guilty, as of all Judgements and Plagues here, so of external torments in Hell hereafter; and then to fly unto Jesus Christ for the pardon and forgiveness of his Sins, who is a true *City of refuge* to all those who fly unto him, against the Hue and Cry of their Sins, and will in no wise cast out any who come unto him.

C H A P. XX.

How to cloze the Day with God.

HAVING shewed you how to walk with God all the day long, I come now to shew you how to cloze the day, and lye down with God in the evening.

The Directions may be brought to these two Heads.

1. Such as concern our behaviour in the Evening, before our going to bed.

2. Such as concern our behaviour at our going to bed.

1. The Directions which concern our behaviour in the Evening before we goe to bed, are these.

1. *With-draw thy self into some secret and retired place, and there look back, and call to mind how thou hast spent the day;* consider how thou hast performed the fore-mentioned Duties; belonging to the several parts of the day; call to mind what thy carriage hath been in secret, and what in company; how thou hast improved the one and the other; and whether thou hast discharged the duties of thy place, calling, and relations. As he is the best Trades-man, that every day in the evening taketh an account of his worldly losses and gains; so he is the best Christian, that every day in the evening taketh an account of his Spiritual losses and gains, whether he goe forward, or backward, in the ways of godliness. And therefore, as many Shop-keepers have their Day-books, where into they enter all their buyings and sellings, even all their worldly transactions, which they usually review in the evening: so will it be a point of Spiritual husbandry in us, every evening to review the passages of the day, and our transactions therein, which would tend exceedingly to the good and welfare of our souls. History tells us of many *Housewits* who were wont every evening to review the

*Optimus ille
trapezita est qui
quotidie vespere
lucrum ac de-
trimentum com-
putat. Climac.*

transactions of the day; as of *Seneca* the Roman Philosopher, of whom it is recorded, that every evening as he was going to bed, he would question his soul, what Evil he had healed, what Vice he had withstood that day; in what regard he was better then before; an example worthy our Christian imitation, and a shame it would be to us to fall short of Heathens herein.

II. Call to mind the passages of Gods Providence towards thee, and treasure them up in thine heart and memory, labouring to make a right use of them. The truth is, it is an argument of a prophane and irreligious heart, to let the remarkable passages of Gods Providence pass away without any due observation of them; for as the Psalmist speaketh, *The Lord hath so done his marvellous works, that they ought to be had in remembrance*; and therefore it is thy duty, and will be thy wisdom, as in the day, to take notice of all the passages of Gods Providence towards thee; so in the evening to call them to remembrance, that they may take the deeper impression upon thee.

III. If thou hast been moved to anger in the day time, let not the Sun goe down upon thy wrath; which is the counsel of the Apostle *Paul*, whereby he implieth such a speedy suppression of anger, that it may not sleep with thee, for saith he in the next verse, *This is to give place to the Devil*, who, like the *Lion* that is greedy of his Prey, when the Sun is down creepeth forth, seeking whom he may devour; and in the night season, coming to the angry man in his bed, saith *Gregory*, he setteth before him the greatness of the wrong done unto him, and aggravateth the same, by all the amplifying circumstances thereof, to heighten up his anger to a revenge; and therefore saith the Apostle, *Let not the Sun goe down upon your wrath*; but if you have been moved unto anger, it must not live past a day, lest in the day having conceived some displeasure, thou travel with revenge in the night, and in the morning bring forth some mischief or other; and therefore as we say of the *Toad-stool*, it grows up in a night, and dyes in a night; so should this poisonous weed of anger, dye on the day wherein it was born.

IV. Before thou goest to bed, be sure to offer unto God thine evening sacrifice of Prayer and Thanksgiving; this is hinted unto us under the Law, where the Lord required his Evening Sacrifice, as well as his Morning. Now, this is that which thou shalt offer upon the Altar, two Lambs of the first year, day by day continually; the

*Faciebat haec
quotidie Seneca;
ut consummato
die cum se ad
nocturnam quie-
tem receperet,
interrogaret a-
nimam suam,
quod hodie mu-
lum tuum fa-
nasti? cui vi-
tio obstitisti?
qua parte me-
lior es? Seneca
de Ira. l. 3. c. 36
Psal. 111. 4.*

Ephes. 4. 26

Verf. 27.

*Quiescit tempo-
re ad animum
ira cuncti acce-
dit, etc. Gregor.*

*ut ita die orta
cum die decidat.
Ambros. in E-
phes. 4. 26*

Oritur non itur.

Exod. 29 38, 39

one Lamb thou shalt offer in the Morning, and the other Lamb thou shalt offer at Even. This was the daily ordinary Sacrifice, which the Lord required under the Law, and therefore much more doth hee require a Morning and an Evening sacrifice of Prayer and Praises now under the Gospel. And truly, if thou shalt lye down in thy sins unrepented of, thou mayest happily awake with Hell flames about thine ears; and therefore farre be it from thee to presume to goe to thy bed, before thou hast offered unto God thine evening sacrifice of Prayer, and therein heartily begged the pardon and forgiveness of all thy sins, in and thorow the merites and mediation of Jesus Christ. Shouldst thou put off the performance of this duty till thou art in thy bed, as the practise of too too many is, it is very likely thou wilt fall asleep before thou hast made any great progress therein; and those prayers which thou makest in thy bed will prove but drowisie yawning prayers at the best; therefore be sure to offer up thine evening sacrifice before thou goest into thy bed, and if conveniently thou canst, before supper, for by experience we find that our bodies are much more drowisie, and our spirits much more dead and heavie after supper than before.

Q. Whether a man finding his body drowisie, and his spirits dead and heavie, had better fall upon the duty of Prayer, or forbear it for that time?

Ans. Drowinesse of body, and deadnesse of heart, is no sufficient warrant for the omission of thine evening sacrifice of Prayer, but thou oughtest to perform it notwithstanding, as well as thou canst, and that for these Reasons.

1 Because the Scripture giveth us no warrant for the omission of a bounden duty, because of some present drowinesse and indisposition thereunto, but doth rather expressly hold forth the contrary, enjoying Christians to *pray always*; and to *pray continually*, with sundry the like expressions: Which imply, as a frequent lifting up our hearts to God in ejaculatory Prayers, so a constant observance of our set times of solemn prayer.

2 As a man that hath little or no appetite to his meat, yet by forcing himself to eat a bit or two, he begins to have a better stomack thereunto; so when a Christian hath no mind or disposition unto Prayer, but findes his body drowisie, his spirit heavie, and his heart dead; yet by forcing himself thereunto, though against his mind, doth many times find his affections quickned, and his spirits raised up in Prayer; yea it is wonderful what quicknings and enlarge-

enlargements do many times come upon an adventurous soul, upon a soul that will adventure upon duty, against deadness, drowiness, and such like discouragements; and therefore let not the drowiness of thy body, nor the heaviness of thy spirit, so far prevail with thee, as to forbear and omit thy course of praying; But fall upon it, and for ought thou knowest, thou mayest feel and finde the lively quicknings and enlargements of Gods Spirit upon thy spirit in the performance thereof.

3 When a Christian feels and findes his body drowie, his spirit heavy, and himself very indisposed unto the duty of prayer, yet hee may do it with much uprightness and sincerity of heart, that is, hee may do it in obedience to the command of God, as in the sight and presence of God, with a desire to approve himself unto God in the doing of it, and herewith hee may exceedingly comfort himself against deadness and drowiness; for such is the excellency of this grace of sincerity, that it maketh all our services to be pleasing unto God, though they bee performed with deadness of heart, and dulness of spirit.

4 Though our prayers bee performed with much deadness of heart, and indisposition of body, yet being put up in the name of Christ, they finde acceptance with God in and thorow his Mediation and Intercession. Let us, therefore, put up our prayers in the name of Christ, and by Faith cast our selves and our services upon him, and then wee shall not need to doubt of Gods acceptance of them. Thus have I shewed thee the duties to bee performed by thee in the evening before thy going to bed.

I come now to the duties to bee performed by thee at thy lying down.

I. *As thou art going to bed, take all occasions of holy and heavenly Meditations.* To give you some hints,

As thou art putting off thy cloaths, think how it will not be long before thou beest stripped of all, and go out of the world as naked as thou camest into it; which *Jab* excellently expresseth, *Naked saith hee, came I out of my Mothers womb, and naked shall I return thither; q. d. I came into the world destitute of cloathing, and of all outward comforts whatsoever; and naked shall I return thither,* not into his Mothers womb again, for that is impossible, but to the grave, the womb of the earth, and common Mother of all; so that his meaning is, I shall go out of the world, as naked as I came into it. Hence *Death* is called *an uncloathing*, because it

Job 1. 21

Job 3. 4

2 Cor. 5. 4

strips a man of all his ornaments, not only of his apparel, but also of his honours, wealth, and riches.

How should the consideration thereof stir thee up to labour for the true riches, and spiritual cloathing, I mean the saving graces of Gods Spirit, and the robe of Christs Righteousness, and then thou shalt not goe out naked, but adorned and enriched.

As thou art laying thy self down in thy bed, let the bed mind thee of thy grave, thy sheets mind thee of thy winding-sheer, and thy sleep mind thee of death; for death is but a kind of sleep; sleep is a short death, and death is a long sleep: Hence *Sleep* and *Death* are often put the one for the other in Scripture, and death is often set out by sleep. That thou maist lengthen out this meditation, think of the several resemblances between Sleep and Death; as,

1 Men-asleep are at rest; free from all trouble, from all toyl and travel; so the dead doe rest from their labours, as *Revel. 14. 13. Blessed are the dead which dye in the Lord, for they rest from their labours*; that is, from their troubles and travaits.

2 Men asleep rise again: so the body after it is dead and laid in the grave, shall arise again; death is but a sleep somewhat longer than ordinary.

3 Sleep refresheth the body of a man: so doth death the bodies of the Saints; for the body lieth down a weak, frail, mortal, corruptible body, but riseth a strong, glorious, immortal, and incorruptible body; so much the Apostle *Paul* plainly expresth, where speaking of the resurrection of the body, he saith, *It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.*

4 Sleep oftentimes cometh upon a man unexpectedly: so doth death; for how many dye on the sudden, when they least of all looked for it; and therefore how doth it concern us to live in a continual expectation of, and preparation for death?

5 Sleep cometh acceptably to some men, so doth death to believers, who welcome death as their best friend next to Jesus Christ. Thus let thy sleep mind thee of thy death, and that not as farre off, but as near at hand; thinking thou mayest this night sleep the sleep of death; for how many have gone well to bed, and been dead before the morning? and that which happeneth unto one may befall another.

Deut. 31. 16
Dan. 12. 2
Job. 11. 11

Job. 19. 25

1 Cor. 15. 42
44

*Cuius potest ac-
cedere quod cui-
quam potest. Sen.*

II. As thou art going to sleep, commend thy self, thy relations, wife, children, servants, and all that thou hast, into the armes of Gods protection, knowing, that they are safe whom the Lord keepeth.

And then labour to fall asleep as thou art meditating of some good thing, for then will thy sleep bee more sweet, thy dreams more comfortable, and thine heart will be in better plight when thou awakest.

CHAP. XXI.

Of the Morality of the Sabbath.

HAVING shewed you how to walk with God on the Week days, I shall now shew you how to walk with God on the Sabbath Day; so as it may prove a comfortable day unto you. To this end I shall

1 Prove the Morality of the Sabbath.

2 Give you grounds for the change of the Sabbath, from the last day of the week to the first, proving our Lords Day to be now the true Sabbath.

3 Give you Directions how to sanctifie the same.

4 Adde some Motives to quicken you up to a conscionable observation of the directions.

1 Because there are many who are not convinced of the Morality of the Sabbath, and so not of the continuance thereof, therefore it is requisite that I first prove the Commandement of the Sabbath to be moral and perpetual, and to continue in force even to the end of the world, for that is accounted *Moral*, which (as a rule of life) bindeth all Persons, in all places, at all times.

Arguments proving the Morality of the Sabbath.

1 Because it was sanctified in the time of *Adams* innocency, as we read, *Gen. 2. 3, 4.* now *Adam* in his innocent estate was a Publick person, the great representative of all the World, that therefore which was commanded to him in his innocency, appertained to all his Posterity even to the end of the world. And if God saw it necessary for our first Parents in the time of their innocency to have a Sabbath Day to serve him in, that they might more freely and fully give themselves to holy and religious exercises,

cises. Then what need have we the Posterity of *Adam*, now in our corrupted estate, to have a Sabbath, to take our thoughts off from our worldly businesses, and bestow them wholly on God, and the duties of his Worship and Service?

2 The Commandement concerning the Sabbath is placed in the number of the Moral Commandements, for when God renewed the whole Moral Law, delivering it most solemnly on *Mount Sinai*, and ingraven it in two Tables, hee placed this Commandement concerning the Sabbath amongst the rest, and made it one entire Precept, so as if the morality thereof be denied, and this Commandement made no part of the Moral Law, then the Moral Law would consist but of nine Commandements, which is contrary to the Word of God, which often maketh expresse mention of Ten.

3 The manner of the delivery of this Commandement confirms the morality and perpetuity of it; and shews, that it is of as great force as any of the other Nine.

1 For first, God by his immediate Voyce commanded this, as well as the rest.

2 This Commandement was written by the Finger of God, in Tables of Stone, as well as the other, as to signifye the hardness of our hearts, so likewise the continuance and perpetuity of this Commandement.

3 It was placed in the very heart of the Ten Commandements, as that which by a careful and conscionable performance of the duties required therein, would give life to the keeping of all the rest. And it is a certain truth; that he who makes no conscience to keep holy the Sabbath Day, will make little conscience of keeping any of the other Commandements, so he may doe it without discredit of his reputation, or danger of mans Law. Look how a man is careful and conscionable in the performance of the duties of piety to God on this Day, in like manner is he careful and conscionable in the performance of the duties of righteousness toward his neighbour on the week days.

Obj. 1 *Some object that of the Apostle, Ye observe days, months, and times, and years; as also that to the Colossians, Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new Moon, or of the Sabbath Day.*

Ans. The Apostle here condemns not the Moral Sabbath, which we now call the Lords Day, but he speaks of the Levitical Sabbaths,

Exod. 34. 28
Exod. 4. 13. &
10. 4

Exod. 20. 1

Exod. 31. 18
Deut. 5. 23

Gal. 4. 10

Col. 2. 16

baths, which were the first day of every month, and the first and last days of every one of their solemn Feasts, which were called *Sabbaths*, all which are now abrogated.

Obj. 2 *Some object, that to a Christian every day is a Sabbath, and therefore say, that we should not restrain it to one day more than to another.*

Ans. 1 True it is, every day should be a Sabbath to a Christian in two respects:

- 1 In a resting from Sin.
- 2 In a readiness to serve God.

For as we should at all times rest from Sin, so we should be in always in a readiness and disposition to serve God.

Yet are we not bound to spend every day as a Sabbath, by laying aside the lawful works of our Callings, and giving up our selves wholly to the solemn duties of Gods Worship and Service, which is contrary to the command of God, who saith, *Six days shalt thou labour, and doe all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not doe any work*; where the Lord doth require of us as well to follow the works of our Calling, on the six days, as to keep holy the Sabbath Day, by a conscionable performance of his Worship and Service.

I deny not but Divine Worship is to be performed unto God every day: as under the Law, we read they had their Morning and Evening sacrifice every day; so we should every day offer up our morning and evening sacrifice of Prayer; and truly by duties of piety to God are our worldly businesses sanctified and seasoned, and therefore are every day to be performed, but yet so as the duties of our ordinary Callings be likewise performed, and not neglected by us.

2 Upon the same ground, neither *Adam*, nor the *Jewes* before Christ should have observed any Sabbath, because they were bound to rest from sin, as well as Christians.

3 Neither are we to keep days of fasting, because we are to fast from sin every day.

Having thus proved the Morality of the Sabbath, and answered some Objections against it.

II. I shall in the next place give you the grounds for the change of the Sabbath, from the last day of the week to the first.

1 *Divine institution*, even the institution of Christ himself, which appeareth two ways.

1 By

Lev. 23. 37.
39.

Exod. 20. 9. 10.

1 By the title given to the first Day of the Week, namely, the *Lords Day*: for whatsoever in Holy Writ is said to be the *Lords* denominatively, of that Christ is the Author and institutor; as for instance, *The Lords Supper*, because he instituted it; *The people of the Lord*, because he chose them; *the Lords Messengers*, because he sends them. Upon the same ground the first day of the week is denominatively called *the Lords Day*, and that not by *Creation*, for so every day is his from the beginning, but by *Divine institution*, because it was instituted by Christ the Lord, for Divine Worship and Service, and for the memorial of the great work of Redemption wrought by him. Agreeable hereunto is that of *Augustine*, who saith, that the Apostles appointed the *Lords Day* to be kept with all religious solemnity, because in that day our Redeemer rose from the dead, and therefore is called the *Lords Day*.

2 By the praise of the Apostles, who constantly assembled together on the first day of the week, which is our *Lords Day*, and that without doubt, upon the command of Christ himself; for whereas he continued forty days on earth after his resurrection before he ascended into Heaven, it is said, in that time *hee gave Commandements unto his Apostles, and spake unto them of the things pertaining to the Kingdom of God*; that is, he instructed them how they should change the bodily sacrifices of Beasts, into the spiritual sacrifices of Prayer and Praises; the Sacrament of Circumcision into the Sacrament of Baptism, the Sacrament of the Pascheover, into the Sacrament of the Lords Supper. And then likewise he instructed his Apostles touching the change of the Sabbath into the Lords Day. To which agreeth that of learned *Junius*, who saith positively, that the change of the Sabbath was not by the tradition of men, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every seventh day after unto his Ascension into Heaven, appeared to his Disciples, and came into their assemblies. Hereupon we read the Apostles met together on every first day of the week, to preach the Word, and to communicate the Lords Supper, as *Joh. 20. 19, 26. Acts 2. 1. Acts 20. 7.* and in divers other places. And wee find it expressly ordained by the Apostle *Paul*, that the weekly Collections for the Poor should be on that day. Now concerning the Collection for the Saints, as I have given order to the Churches of *Galatia*, even so doe yet; upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, &c. And why on that day?

surely

Dominicum diem Apostoli religiosa solemnitate habendum sanxerunt, quia in eodem Redemptor noster a mortuis resurrexit, quicquid ideo Dominicus appellatur. Aug. Sermon. 151. de Tempore. Act. 1. 20 3

Non humana traditio, sed Christi ipsius observatio & institutio. Junii prelest. in Gen. 2. 3

1 Cor. 16. 1, 2

a King. 8. 4.

Temple did the Tabernacle. And wee who live after Christs Resurrection, are as much bound to the celebration of the sixth day of the week, as they who lived before, to the last.

It is very observable, that a seventh day hath been observed to the honour of God ever since the Creation; and such a seventh, as never a week in the aeternation was without a Sabbath, and never a week had two Sabbaths; for as the week ended with the former Sabbath, so the next week began with our Sabbath, which could not have been, if any other seventh day had been chosen.

If any shall ask why the change of the day is not more clearly expressed in the New Testament, I answer, because there was no question moved about the same in the Apostles times; which may likewise serve as a reason why in the New Testament there is no express command for the baptizing of Infants in particular, namely, because there was no question moved about the same in the Apostles times.

III. Come wee now to the Directions how to sanctifie the Lords Day.

To the sanctification whereof two things are required.

1. An observing of a rest.
2. A consecrating of that rest wholly to the worship and service of God.

I. There must bee a *resting*, and that from several things. As
1. *From all the ordinary works of our Calling*, which is expressly set down in the Commandement; *Six daies shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, viz.* of thy Calling. And let not any pretend the greatness of their charge, as a plea for their working; But know assuredly, that what you get that day by your labour, will contribute little towards your charge. For whatsoever is got on that day, will not be blessed of the Lord, but will prove like *Archers* wedge of gold, which being got contrary to the command of God, brought the fire of Gods curse upon all the rest which hee had lawfully gotten.

2. *From all kinds of recreations*, especially such as tend to carnal and sensual delight, which though they may be lawful at other times, yet are unlawful on the Lords Day, being as expressly forbidden by God himself, as the works of our Calling, as you shall finde, in *Isa. 58. 13.* where the Lord requires of his People, *That they turn away their feet from being their own pleasures as his holy*

Exod. 20. 9. 10.

day. And that they call the Sabbath a delight, the holy of the Lord, honourable, and honour him, in doing their own minds, in finding their own pleasures. And it is found by experience, that recreations do more steal away our affections from heavenly meditations, and distract us in Gods service, than the works of our Calling. Whereupon saith St. Augustine, *How much better is it to plow on the Lords Day, than to dance?*

*Quanto melius est arare, quam saltare in Sab-
bato. Aug. in
enarrationem
tituli Psal. 91.*

3 From all immoderate eating and drinking, whereby wee are fitter to sleep than to attend upon the Ordinances of God. And therefore how blame-worthy are they, who make the Lords Day a day of Feasting their neighbours and friends? For though it be lawful upon this day to make such provision as shall be convenient for our own families, or for the relief of our poor neighbours, yet to make solemn feasts upon this day (as is the custome of too many) whereby servants are kept from the publick Ordinances, and our selves and guests are more indisposed to the duties of Gods worship and service, must needs be unlawful. And therefore, though wee be not forbidden upon the Lords Day to kindle a fire for the dressing of meat, yet we must take heed, that wee make not such a flame, as shall kindle the fire of Gods wrath against us.

4 From all worldly words, and discoursing of earthly affairs, which the Lord himself expressly forbidderth by the Prophet *Isaiah*, *Not speaking thine own words*, which imports talking and discoursing of worldly matters on the Sabbath day; For where the Lord hath commanded the whole man to rest from worldly works, there hee commands, as, the hand to rest from working, so the tongue from talking of worldly matters. But in the fourth Commandement, the Lord hath commanded the whole man to rest from worldly works, where hee saith, *Thou shalt do no manner of work, &c.* Therefore hee commands the tongue to rest from speaking of worldly matters, as well as the hand from working of servile and worldly works. How blame-worthy then are they, who make the Lords Day a reckoning-day with work-men, and servants, or at least a visiting day amongst their friends and neighbours, and to consequently a day of idleness about their profits, pleasures, or other mens matters?

Isa. 58. 13.

Exod. 20. 10.

5 As from worldly words, so from worldly thoughts; in much as we can. For

I know, that every Commandement extends to our very thoughts.

thoughts, binding them, as well as to the outward actions, *et*, *gr.* The sixth Commandement from murderous thoughts, as well as from the act of Murder. The seventh, from adulterous, and lustful thoughts, as well as from the act of Adultery. The eighth, from covetous thoughts, as well as from the act of Covetousness.

2 Know, that the Lord requireth not onely the outward man, and external actions, to bee consecrated unto him; but especially the inward man; in which regard wee ought, as much as possibly wee can, to sequester our thoughts from worldly matters, that they may be wholly taken up with spiritual and heavenly Meditations.

Luk. 10. 27.

6 There is another rest expected from every one on the Lords Day, and that is a *resting from sin*, which wee ought to do, as much as in us lyeth, at all times, but especially on the Lords Day, which ought to be kept as an holy rest. And truly, wee cannot offer unto God a greater indignity, than to serve the Devil in the works of darkness on the Lords Day, which is consecrated to the honour and service of God.

Thus much of the first particular requisite to the sanctification of the Lords Day, namely, *an observing of a rest.*

II. Come wee now to the second, *viz. A consecrating that rest wholly to the worship and service of God.* For it is not enough that wee keep a rest, but wee must keep an holy rest; barely to rest on the Sabbath day, is but a Sabbath of beasts. *Wee must remember the Sabbath day to keep it holy.* For this is the chief end whereunto the outward rest tendeth.

Now the consecration of the Sabbaths rest, consists,

1. In our preparation thereunto.

2. In a conscionable performance of those duties the Lord then requireth of us, which may be brought to two heads, *viz.*

1. Duties of Piety.

2. Works of Mercy.

Duties of Piety are of three sorts, *viz.* 1. Publick, 2. Private, 3. Secret. The which, because they are interchangeably mixed with one another, therefore I shall interchangeably speak of them.

The duties to be performed by way of preparation are these.

1. Remember the day beforehand, to the end you may so order and dispose of your worldly affairs, that they may be dispatched

In convenient time on the Eve of the Sabbath, that so both your selves and servants may goe to bed in such time, that your bodies may be well refreined with sleep, and your mindes fitted for the duties of the day. This the Lord intimateth in the beginning of the fourth Commandement, saying, *Remember to keep holy the Sabbath Day*; where by remembring it, may be meant a minding of it before hand. How blame worthy then are they, who sit up themselves, and keep their servants to late up in the night before the Sabbath, that they are enforced to lye longer in their beds than ordinary on the Sabbath Day, yea and when they are come into the Congregation, are fitter to sleep than to hear; *Is this to remember the Sabbath to keep it holy?*

Exod. 20. 8.

2 *As your first awaking in the morning lift up your hearts to God in Prayer and Thanksgiving*, for that comfortable rest and sleep hee hath vouchsafed unto you the night past; For, it is he that giveth his beloved sleep, and who reneweth his mercy every morning. And then begge of God the assistance of his Spirit, to carry you through all the duties of the day.

Psalm. 127. 2
Lam. 3. 23, 23

3 *Rise early on the Sabbath Day*; for in regard there are, as secret duties of Piety to be performed by you in your Cloisters, so private duties of Piety in and with the Family (if you live in a Family) before you goe to the publick Congregation; yee ought to rise so early, that you may have convenient time for these duties, and be at the Church at the beginning of the Exercises. How blame worthy then are they, who on the week-dayes can rise betimes to follow their worldly businesses, but on the Lords Day doe lye longer in bed than ordinarily, giving themselves up to their carnal ease and rest? *Is this to keep holy the Sabbath Day*, thus to sleep away the first and chiefest part thereof?

4 *In your rising, let out your hearts in a serious meditation of Jesus, Christ*, and of the great things he hath done and suffered for you, and of the many good things whereof in and through him you are made partakers. Meditate likewise on the infinite Majesty of God, whom the glorious Angels adore with covered faces, that your hearts being possessed with an aweful apprehension thereof, you may perform the duties of Gods worship and service with such reverence as becometh so sacred a Majesty.

5 *So soon as you are up and ready, with draw yourself into some private place, and there read some portion of the Scriptures*, which will be an excellent means to season your hearts, and compose

your

1 Thel. 5. 21

your minds; yea hereby you will be the better prepared to hear the Word preached, and the better enabled to try the Doctrines delivered, according to the exhortation of the Apostle, *Prove all things, hold fast that which is good.*

6 As Prayer is a duty to be performed every morning, so especially on the Lords-Day morning; which is in some measure to be suitable thereunto. Having therefore confessed your sins, and begged the pardon of them, together with power against them, and grace to serve God: then pray both for the Minister, and for your selves.

1 For the Minister, that God would give him a door of utterance, that he may open his mouth boldly to publish the Mysteries of the Gospel; yea that he may speak the Word truly, sincerely, powerfully, and profitably, delivering that which is suitable and seasonable to your condition.

2 For your selves, that God would banish out of your heads all worldly wandering thoughts, which may distract your minds in the hearing of the Word, and so choking that heavenly seed, make it fruitless. And that he would give unto you, as attention to hearken, so understanding to conceive, wisdom to apply, judgement to discern, faith to believe, memory to retain, and grace to practise what you shall hear; that so the Word may prove unto you a *savour of life unto life, and not a savour of death unto death.*

These two last duties of *reading the Word*, and *Prayer*, are not to be performed only alone in secret, but likewise in and with your Families, if so be you be Parents, and Masters of Families; and therefore before you goe to the publick Ordinances, call your Family together, and pray with them, as for other things, so in special for the influences of the grace of God, and the incomes of his Spirit upon your hearts and spirits in the good duties you shall take in hand, that so you may perform them after such a manner, as glory may redound to Gods name, and some spiritual good and advantage to your own souls.

These are the duties to be performed by way of preparation. Having thus fitted and prepared your selves,

I. Call your Family together, your Children and Servants, and take them along with you to the publick Congregation; and let *Joshuas* resolution be often in your mind, *As for me and my house, we will serve the Lord.* And as you are going,

Joel. 2. 15

1 Consider

1 Consider whether you are going, viz. Not to a Fair or Market, but to the House of God, where God himself is present to behold you, yea where God himself speaketh by the mouth of his Ministers.

2 Go with a readiness of heart, and resolution of mind, to receive every truth that shall be made known unto you out of Gods words, with such an heart came Cornelius, to hear Peter. Wee are all here present before God, to hear all things that are commanded thee of God, said Cornelius to Peter. And it is said of the Bereans, that they received the Word with all readiness of mind.

II. Being come into Gods House, observe these Rules and Directions.

1 Set your selves as in the sight and presence of God, who not onely observeth your outward carriage and behaviour, but likewise understandeth all the imaginations of your hearts, and is privy to every wandering thought in praying, hearing, and other holy duties, which will be a special means to keep your minds from roving after other matters.

2 Labour to hear the word with profit.

To this end and purpose I finde four special virtues commended in the Scripture, viz.

1 Humility. 2 Honesty. 3 Attention. 4 Faith.

1 *Humility*, for when a man is of an humble, lowly, meek, and contrite spirit, then is hee fit to hear the Word, because his heart being emptied of pride, and self-conceitedness, there will be room for the Word to take place; therefore saith David, *The meek will the Lord guide in judgement, and the meek will hee teach his way.* And saith the Lord himself by his Prophet *Isaiah*, *To this man will I look, even to him that is poor (viz. poor in spirit) and of a contrite spirit, and trembleth at my word.*

2 Another virtue requisite to the profitable hearing of the Word, is *Honesty*, or *uprightness of heart*, whereby a man sincerely purposeth in every thing to approve himself unto God, as to avoid every sin whatsoever, that the Word condemneth, be it never so delightfome or profitable unto him; so to endeavour himself to the performance of every duty belonging to his place and calling, which the Word commandeth. This is that honest and good heart which our Saviour intendeth, *Luk. 8. 15.*

3 As *Honesty*, so *attention* is requisite; while the Word is preaching, you must diligently attend thereunto, as they who

Act. 10. 33.

μετὰ πάσης
προθυμίας.
Acts 17. 11.

Psal. 25. 9.

Isa. 66. 2.

ὁ λαὸς ἀπαύ-
στησεν ἑαυτοὺς
ἀπὸ τοῦ κυρίου.
Luk. 19. 48.

Rom. 1. 16.

Heb. 4. 2.

would be loath to lose a word that should be delivered. This particular is noted of those that heard Christ preach, of whom it is said, *That they were attentive to hear him*; or as the Greek text hath it, *All the people hanged on him to hear him, i. e.* They were very attentive, as unwilling to let any thing pass them: So should you be as attentive to the Ministry of the Word. To this end, keep your eyes steady on the Preacher. And as he passeth from point to point, think briefly on the point which is past, which will exceedingly help your memory.

4 Faith is another virtue requisite to the profitable hearing of the Word, I say, *Faith*, whereby we do not only believe; that which is taught us out of the Word to be true, but also apply it unto our selves, as if it were in special directed unto us. *The Gospel is the power of God unto salvation.* saith the Apostle, but to whom? *even to every one that believeth.* And saith the Author to the Hebrews, *The Word preached did not profit them, not being mixed with Faith in them that heard it.* In whose heart there is true Faith, that man will apply the whole Word of God unto himself, whether it be the threatnings of the Law, to terrifie him from sin, or the sweet promises of the Gospel to allure him to holiness; and so maketh much profit of every Sermon he heareth.

Thus much for your behaviour in the publick Congregation.

But you must not rest here, thinking you have thereby sanctified the Sabbath day. For there are likewise both *Private* and *Secret* duties of Piety required to a true sanctification of the Lords Day, of which you ought to be as careful and conscionable, as of the publick duties in the publick Congregation. For God requires the whole day, and not a part onely. As therefore you would not be contented your servants should work for you only an hour or two on each of the six daies: So neither should you yeeld less unto God, than you require for your selves. By *Private* duties of Piety, I mean such as are performed in a private Family. And by *Secret*, such as are done in some secret and retired place, between God and ones self alone.

Now the *Private* duties of Piety which are especially required of such who are Parents and Masters of Families, and wherein every member thereof are to joyn, are these.

I. *Repeating the Sermons* they have heard with their family, and examining them one after another what they remember, explaining

plaining the same unto them, which is commended to us by the practice and example of our Lord and Saviour Jesus Christ, who when he was come home, said unto his Disciples, *Have ye understood all these things? viz. that he had preached to the multitude; And St. Mark saith, When they were alone, he expounded all things to his Disciples.* Whereupon one observeth, *That Christ by his example doth instruct every Master of a family how to carry himself in reference to those under his charge on the Lords Daies after their departure from the publick Congregation.*

And truly a treble benefit will follow hereupon.

1 In respect of your selves; for the more you build up others, the more your selves are built up in Knowledge, Faith, and every grace of God.

2 In respect of your children and servants, for it will make them to hearken more attentively to that which is delivered in the publick Congregation, if they know they shall be called to an account for the same when they come home.

3 It would much help both your selves and servants in the understanding and beleeving of that which you have heard in the publick, if at home you would repeat it, and confer of it, and examine the proofs that have been delivered for the confirmation of it.

II. Another private duty is *singing of Psalms*, for this may and ought to be performed in your families, as well as in the Congregation. This David commends for one duty of the Sabbath, as *Psal. 92. 1.* The title of the Psalm is, *A Psalm or Song for the Sabbath day.* And thus it begins, *It is a good thing to give thanks unto the Lord, so sing praises unto thy Name, O most High.* This Ordinance being questioned by some, and denied by others, I shall

1 Prove the lawfulness thereof.

2 Give you some directions for the right manner of performing the same.

First the lawfulness of singing Psalms doth appear both from Scripture, Example, and Reasons.

*1 For Scripture-proofs there are many, both in the Old and New Testament; but not to mention those in the Old Testament, which may not prove so convincing. In the New we finde it commanded by the Apostle to the *Ephesians*, *Speak to your selves in Psalms and Hymns, and spiritual songs, singing and making melody*

Mat. 13. 51.

Matk 4. 34.
Christus sua exemplo, &c.
Chemnit. examin. cap. de dieb. festis

Ephes. 5. 19.

James 5. 13.

melody in your heart to the Lord. And saith the Apostle James, Is any among you afflicted? let him pray. Is any merry? let him sing Psalms. Where you see it is in expresse terms commanded, and that as a Gospel duty.

2 We finde it *commended*, both by the example of our Saviour, and the practice of the Apostles, and other Saints of God in the Primitive times.

Matth. 26. 30.

3 By the example of our Saviour, of whom it is recorded, that (as at other times) so the night in which he was betrayed, hee sung a Psalm, together with his Disciples; *And when they had sung an Hymn, or Psalm, they went out into the Mount of Olives.*

Act. 16. 25.

*Hymnos antelucanos.
Plin. secund.
lib. 3. cap. 33.*

2 By the practice of the Apostles, and other Saints in the Primitive times. For wee read, *That at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them. Plinius Secundus*, though an *Heathen*, who lived about two hundred years after Christ, testified of Christians, that they had their morning songs, *using to rise before day to sing Psalms.*

2 Reasons commending this duty, may be taken from the benefits accompanying the same; For

1 By this duty joyntly performed, our own spirits will bee much quickened and enlivened.

2 Wee shall thereby quicken and enliven the spirits of others.

Act. 16. 25.

3 We shall all thereby be made the more chearful in serving God, which may be one reason why *Paul and Silas* joynd singing of Psalms with their prayers.

Psal. 18. 49.

4 It manifesteth an holy zeal that wee bear unto our God, and witnesseth that we are not ashamed to profess and praise his holy Name; and therefore our tongue doth with chearfulness sound out aloud the praises of God. This holy zeal did *David* expresse, saying, *I will give thanks unto thee (O Lord.) among the Heathen, and sing praises unto thy name.*

Having thus proved the lawfulness of this duty by Scripture, Example, and Reason.

Col. 3. 16.

II. Come we now to the Directions for the right manner of performing the same, which are set down by the Apostle in these words, *Singing with grace in your hearts to the Lord.*

1 First therefore it must be *in the heart*, or with the heart, *i. e.* our hearts must go with our voices, the one must be lift up as well

well as the other. For *God is a Spirit*, and therefore will be worshipped with our hearts and spirits, as well as with our bodies. And truly, singing with the voice, without the concurrence of the heart and spirit, is no more pleasing to God, than a sounding brass, or tinkling Cymbal.

2 As we must sing with the heart, *so with grace in the heart*, that is, we must exercise the graces of Gods holy Spirit in singing, as well as in praying; labouring to express the same affection in singing the Psalm, as *David* had in penning the same; as if it be a Psalm of *Confession*, then to express some humility and brokenness of heart and spirit in singing it. If it be a *Psalm of prayers and petitions*, then must our affections be fervent. If a *Psalm of praises and thanksgivings*, then must our hearts be cheerful. And thus must the affection of the heart be ever suitable to the quality of the Psalm.

3 It must be to the Lord, that is, as in the sight and presence of the Lord, and to his honour and glory. As the Apostle expresseth it in the next verse, *Whatsoever ye do, in word or deed, do it as in the name of Christ, so to the praise and glory of God*, making his glory the main end and aim of what you do.

III. Another private Duty to be performed with our Family, is *Prayer*; For if this duty ought to be performed every day, twice at least, *viz.* in the morning and evening, then especially on the Lords Day, which the Lord hath wholly consecrated to his worship and service.

The Directions for the right manner of performing this duty of Prayer, so as it may be an acceptable service and sacrifice unto God, you may finde in Chapter second, about the latter part thereof.

IV. Reading the Scriptures is another Duty to be performed in and with our Family, that so they may bee acquainted with the Body of the Scriptures; yea and with the Precepts and Promises, the Directions and Consolations of the Word, for their direction and comfort. Directions for the more profitable reading of the Scriptures, see Chap. 4.

These are the *Private* duties of Piety to bee performed on the Lords Day.

Besides the *Publick* and *Private*, there are likewise *secret* duties to be performed by every one alone in their Closets or Chambers; which are briefly these.

John 4. 24.
Non vox, sed
votum, non chor-
dula musica, sed
cor.

Non cantans,
sed amans, can-
tat in aure Dei.

Col. 3. 17.

1 Reading some part of Gods Word, or other good Books.

2 Meditating of what you have heard or read that day; which is an excellent means to make the Word both read and preached profitable unto you. For as meat, though it be never so wholesome, nourisheth us not, if it be not concocted and digested: so is it with the Word of God, the food of our souls, if it be not by meditation concocted and digested, it will nothing at all profit us; but being by meditation digested, it will then prove effectual to the nourishing of our souls.

3 *Examining your selves*, as of your former life & conversation, so especially of your carriage the last week, and of the manner of your performing the duties of the day; and as you should be humbled for your saylings therein, so you should resolve, with the assistance of Gods grace, to be more watchful over your selves for the time to come, and to be more careful in sanctifying the Lords Day, by a conscionable manner of performing the duties thereof.

4 *Praying unto God* is another duty to be performed by you in secret, as well as publicly and privately; yea you should double and treble your Prayers on the Lords Day. Under the Law, we read, how the Lord required double Sacrifices on the Sabbath Day; for besides the daily Sacrifices, two Lambs more were appointed to be offered up on the Sabbath day, four in all, to shew the holiness of the day. And in like manner ought you to double your spiritual sacrifices of Prayer, and Praises on the Lords Day, earnestly beseeching him for Christs sake to pardon, as your sins in general, so in special the manifold infirmities and imperfections which have passed from you in the performance of your holy services; and to enable you by his Spirit to perform them for the time to come with more life and vigor, with more fervency and affection.

Having thus shewed you both the *Publick*, *Private*, and *Secret* duties of Piety to be performed on the Lords Day,

Come we now to the *Works of Mercy*, which is another Head of duties which ought to be performed on that day; and therefore to duties of Piety you must adde Works of Mercy on the Sabbath day: in a conscionable performance of both which consisteth the true sanctification of the Sabbath. And because man consists of two Parts, *viz.* of Soul and Body, and both of them are subject to many Maladies, therefore the Works of Mercy may be brought to these two Heads:

I Such

1 Such as concern the Soul.

2 Such as concern the Body of your Neighbour.

I, The Works of Mercy which concern the Soul of your Neighbour are these, and such like.

1 To instruct the ignorant in Points of Doctrine needful and necessary to be known; herein *Job* expressed his charity, as *Elisha* testifieth of him, *Thou hast instructed many*; viz. in the knowledge of God.

Job 4. 3

2 To draw Sinners to repentance, by setting before them, as the severity of Gods Justice against all impenitent Sinners, so the freeness of his grace, and riches of his mercy to all penitent Sinners.

3 To comfort such as are comfortless, through an apprehension of the number and hainousness of their sins, by setting before them the All-sufficiency of Christs Sacrifice, and the gracious offers in the Gospel to all who find their sins a burthen to them.

Mat. 11. 28

4 To exhort and stir up such as have begun well to hold on patiently, and constantly; whereunto the Apostle exhorteth us, *Let us, saith he, consider one another, to provoke unto love, and to good works, or to whet us to love and good works*, as the word in the Original properly signifieth.

Heb. 10. 24
ἑαδ τὸ πρὸς ἑαυτῶν.

5 To reprove and rebuke such as are scandalous and offensive in their waies. Thus *John* reproveth *Herod* for *Herodias* his brother *Philips* wife, and for many other evils.

Luke 3. 19

6 To resolve the doubtful.

7 To strengthen and establish such as are weak in grace.

These indeed in one respect may be called *works of Piety*, namely, as they are instructions, directions, and consolations gathered out of the holy Scriptures: But in another respect they are *works of mercy*, namely, as they tend to the good of your neighbours souls: In which the poorest that are may be rich in good works.

II. The works of mercy, which concern the body of our neighbour, are these, and such like.

1 Relieving such as are in want. The Apostle enjoying the *Corinthians* to lay up some thing in store, every first day of the week (which is the Lords Day) implieth, that that is a very fit season, not only to do such works of mercy, which are then offered untous, but also to prepare for other times. And surely

1 Cor. 16. 1, 2

if every one would every Lords Day set apart something out of his commings in that week, for a stock to give to charitable uses, much good might be done thereby. For as men by this means will have more to give, than otherwise they will finde in their hearts to do on the week days: So they will give both more bountifully, and more willingly, because the stock out of which they give is prepared before-hand, and (it being a *sacred Stock*, by their voluntary setting it apart to such an use) their conscience will account it sacriledge to lay it out any other way. If poor men that live by their daies labour, and servants that live on their wages, would every Lords Day lay up some half-pennies, or pence, for this end and purpose, they might have without any sensible dammage to themselves, a stock for the poor. How much greater store would be for the poor, if rich men, according to Gods blessing on them, would so do?

2 *Visiting the sick, and such as are otherwise restrained of liberty.* This we finde practised by our Saviour, and that upon the Sabbath day, after the publick ordinances were ended; as *Mark* 1. 29, 30. where we read; that our Saviour with some of his Apostles, *After they were come out of the Synagogue, went to visit Peters wives Mother, who lay sick of a Feaver;* which sheweth, That Christ accounted it a work of mercy, suitable to the Sabbath, to visit the sick. From whence we may learn, as just occasion is offered, to spend some time of the Sabbath in visiting the sick, it being an especial work of mercy proper to the Sabbath; yea and an especial means to fill our minds with spiritual Meditations, and our mouths with holy conferences, which are parts of private sanctification of the Sabbath. What time therefore others spend in idleness, or vain company, or sitting at street-doors, or walking abroad in the streets and fields, let us spend in this, and such like works of mercy.

Directions for the right manner of visiting the Sick, see in Chap. XIX.

Besides these duties of Piety, and works of Mercy, which are commanded to be done on the Lords Day, There are some things which the Lord permits unto us in regard of the weakness and infirmities of our bodies, *viz. Sleep, Food, and Apparel.* Because we cannot with strength and delight spend the whole day in Sabbath duties, without comperent rest, food and apparel; therefore it is lawful for us to spend some time, as in sleep, so
in

in apparelling our selves, and in refreshing our bodies with food, which otherwise would be ready to faint. But by a moderate use of these, we are enabled to do the things we take in hand the more chearfully.

But herein two Cautions ought carefully to be observed.

1. *You must spend no more time about them than needs must.* Wherefore your bodies being refreshed with moderate sleep, you ought to get up early on the Lords Day, as about six or seven of the clock, and to use all possible speed in dressing your selves; and not to sit longer than needs must at your meals; that so you may have the more time for the duties of Gods worship and service on his day. And truly, since the Lord is so good and gracious unto you, as to afford you some part of his own day for the refreshment of your bodies; Far be it from you to abuse his goodness, by lavishing away more time therein than needs must.

Second Caution, *Do them as Sabbath-dayes-works*, which is done two waies.

1. By doing them for this end, that thereby you may bee the better enabled to serve God. Thus, when at your lying down the evening before the Sabbath, you desire God to give you quiet, comfortable sleep, that thereby your weak bodies may be refreshed, and you the better enabled to serve him the next day in the duties of his worship and service, this is a *Sabbath-sleep*.

In like manner, when you eat and drink, for this very end, that your bodies may be refreshed, and your spirits revived, and you thereby the better enabled with chearfulness to serve God the remaining part of the day, this is a *Sabbaths-eating and drinking*.

2. By raising spiritual and heavenly Meditations from the same. At your first awaking, you should call to minde what day it is, and having blessed God for your comfortable rest and sleep that night you should beg of him the special assistance of his grace, to carry you thorow all the duties of the day. When you are rising out of your beds, you should think, as of the Resurrection of Christs body out of his grave early on that day, so likewise of the Resurrection of *your Souls* here out of the death of sin, to the life of holiness, and of *your bodies* at the last day, out of the grave of the earth, to the life of glory in Heaven. In your apparelling your selves, you should then think of the long white

Robe

Robe of Christs Righteousness, and of the happiness of those who have an interest therein: When you are washing your hands and your faces, from the cleansing virtue of the water, you should take occasion to meditate of the cleansing virtue of Christs blood, which alone washeth your souls from the filthy spots and stains of sin. When you go to your Tables, to partake of Gods good creatures; your corporal food for the nourishment of your bodies, should minister occasion of meditating on the spiritual food of your souls, whereby they are nourished unto everlasting life; The bread on your Tables should minde you of Jesus Christ, who is the bread of life that came down from Heaven to quicken your dead souls. Thus from every thing should you endeavour to draw matter of spiritual and heavenly meditation, labouring to keep your hearts in an holy frame all the day long. For what our Saviour said to his Disciples concerning the loaves and the fishes, *Gather up the fragments, let nothing bee lost*; The like he seemeth to speak unto you concerning the *Lords Day*, gather up the parcels thereof, let no part of the day be lost, no nor the least minutes, which are precious, as the least filings of Gold.

As the Lord doth permit unto you some things which your weak bodies stand in need of, that thereby you may be the better enabled to serve him on his day: So he is pleased to allow some things to be done by you, even on his day, though they hinder the performance of the proper works thereof; and they are such things as are of absolute necessity.

Quest. *If you ask what I mean by works of absolute necessity?*

Ans. Such as must needs be done, and yet could not be done the day before the Sabbath, nor put off to the day after, without great prejudice. But on the other side, such things as do no way further the sanctification of the day, but rather hinder the same, and may as well be done the day before, or the day after, or some other time, ought not to be done on the *Lords Day*.

Having thus done, with the Directions for the right sanctification of the *Lords Day*,

IV. Come we now to the Motives to quicken you up to a conscientious observation of the Directions.

1. A right sanctification of the *Lords Day*, maketh much to the honour of God. Mark what the Lord himself saith to his Church in this case, by his Prophet *Isaiah*; *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and*

God's Sabbath is a delight to the day of the Lord, his Sabbath, and his Sabbath is his. Here it is expressly said, that by a right sanctifying of the Sabbath, *we honour God.*

1 A right sanctification of the Sabbath is profitable to your selves, and that in a double respect.

1 In regard of your outward temporal estate.

2 In regard of your inward spiritual estate.

The sanctification of the Sabbath is profitable in regard of your outward temporal estate. For the more conscientiously man is in sanctifying the Sabbath day, the greater blessing he may expect from God upon his labour on the six daies. For it is not your own labour and toiling, but the blessing of God that maketh rich, i.e. that, and that alone, doth it, as the Wise-man speaketh.

Prov. 10. 22.

2 The sanctification of the Sabbath will be profitable in regard of your inward spiritual estate. For this was one main end why the Sabbath was ordained, namely, that God might by it in the life of his ordinances enrich our souls with spiritual blessings in heavenly things. And accordingly the sanctification of the Sabbath is an especial means both to beget grace, and to strengthen grace; for the Lord hath ordained it to be as a *Mark-day* to the soul. And truly, were we but as sensible of the good of our souls, as we are of our bodies, the best husbands that be should not more diligently keep *Mark-daies*, and *Fair-daies*, than we would the *Lords Daies*.

A right sanctification of the Sabbath is very delightful to the people of God, in that they do enjoy intimate society and communion with God in his ordinances on that day, which is the greatest happiness poor creatures can possibly attain unto in this life, being an heaven upon earth to enjoy communion with God, and some degree of those heavenly joys which wee shall enjoy hereafter more fully in Heaven. How should the consideration hereof stir you up to a careful, conscionable sanctifying of the Lords Day, that so you may taste of those sweet comforts and refreshments, which others have so plentifully enjoyed?

4 Another Motive may be taken from the Equity of sanctifying this day. For in that the Lord hath afforded unto us six daies in seven for our own work, and reserved to himself but one for his worship and service; whereas he might have required six daies for his worship, and afforded but one for our work; is it

Gen. 39. 2.

how most just and equal that we should make conscience of giving unto God his Day, by consecrating it wholly to his worship and service? As Joseph said to Potiphar's Wife, when she tempted him, *how can I do this? My Master hath not kept back anything from me, but thou, because thou art his wife, how then can I do this great wickedness, and sin against God?* In like manner say thou to thy vain companions, when thou art tempted any way to prophane the Sabbath, God, the Sovereign Lord, and Master of the world; *how can I do this? My Master hath not kept back any time from me, but one day, because it is his; how then can I do this great wickedness, and sin against God?*

C H A P. XXII.

Of the Sacrament of the Lords Supper.

TO the worthy partaking of the Sacrament of the Lords Supper, there are three sorts of duties required.

1. Duties Antecedent, *i. e.* Such as must go before the Sacrament.

2. Duties Concomitant, *i. e.* Such as must accompany the action of receiving.

3. Duties Subsequent, *i. e.* Such as must follow after.

1. For the Duties Antecedent, though they are many, yet they may be all brought under this one head of Examination, which is not only commended by the Apostle; *But let a man examine himself, and so let him eat of that bread, and drink of that cup;* But urged and pressed upon us with greater severity than any Precept in the Book of God; For saith the Apostle in the same place, *he that* through a neglect of this duty of Examination, *eatech and drinke unworthily, 1 Hee is guilty of the body and blood of Christ. 2 Hee eatech and drinke damnation to himself.*

1. To be guilty of the body and blood of Christ, is in some measure to have our hands in his bloody death and passion, and so by consequence to be partners with Judas in betraying him, with the Scribes and Pharisees in accusing him, with Pilate in condemning him, and with the cruel soldiers in crucifying him. Whose heart doth not rise with indignation against these, when he reads or considers their cruell handling of our blessed Saviour, in whip-

ping.

1 Cor. 11. 28.

Vers. 27.

Vers. 29.

ping and scourging him, in mocking and dividing him, in pinning and crucifying him? And therefore take heed lest thou in like manner be guilty by thine unworthy receiving of the Sacrament of the Lords Supper, through thine unprepared coming thereunto. We read how the blood of innocent *Abel*, did lye so heavy upon *Cain*, that hee cried out, *My punishment is greater than I can bear.* How heavy then will the blood of *Jesus Christ*, who was not only an innocent man, but more than a man, lye upon them that are guilty thereof? You know it lay so heavy upon *Judas*, that hee hanged himself. And you cannot be ignorant how heavy it hath lye upon the whole Nation of the *Jews* for these many hundred years, according to that cursed wish of theirs, *His blood be on us, and on our children.* As therefore thou wouldest not be found guilty of this horrid and dreadful sin, put in practice the Apostles counsel, namely, *To examine thy self before thou presumest to partake of that Ordinance.*

Gen. 4. 13.

Mar. 27. 5.

Mar. 27. 25.

1 Cor. 11. 28.

1 Cor. 11. 29.

κεῖμα non
καταμεμα.

1 Cor. 11. 30.

2 *Hee that eateth and drinketh unworthily, eateth and drinketh damnation to himself;* so our translators render it. And truly this is a necessary consequence from the former; for hee that is guilty of the body and blood of *Christ*, how can hee but incur the danger of damnation? Indeed, the word in the *Greek* translated damnation; may as well signifie temporal chastisement; as eternal punishment. And questionles, as hypocrites and unbelievers, while they eat and drink unworthily, eat and drink damnation to themselves, if they repent not; so also such as are faithful and sincere Christians, when they through infirmity and negligence do partake of this ordinance unworthily, incur thereby temporal judgements, as sicknesse, weaknesse, and sometime death it self. For saith the Apostle, speaking of the deceiving *Corinthians*, who had not prepared themselves as they should to that ordinance; *For this cause many are weak and sickly among you, and many sleep, or dye.* For what cause? namely; because they received the Sacrament unworthily, and irreverently, without any preparation, or examination of themselves. I grant, the best men cannot be said in themselves to be worthy to partake of this ordinance: Yet if thou beest a believing Christian, and dost sincerely endeavour to receive it in that manner, and with such affections as the Lord doth require of thee, thou mayest be said (how unworthy soever thou art otherwise) to be a worthy receiver.

Having thus shewed the Necessity of the duty of Examination,

Come wee now to the *last* thereof, which may be brought to two heads, *viz.*

1. Thy *graces.* 2. Thy *sins.*

First, Thou must examine thy self of thy *graces*, more especially of thy *Knowledge, Faith, Repentance, and Love.*

Touching *Knowledge* I shall shew

1. What *Knowledge* is required of every worthy Communicant.

2. The *Necessity.* 3. The *Trial* thereof.

1. For the first, what *Knowledge* is required?

I answer *in general*, Knowledge of all the fundamental Principles of Religion.

In particular, Knowledge of the Doctrine of the Sacrament.

Fundamental Principles of Religion are such as our salvation is founded upon, without the knowledge whereof a man cannot be saved, and they are these.

That there is a God. That there is but one God. That that onely true God is distinguished into three Persons, Father, Son, and Holy Ghost, all equally Gods. That that God is the Creator and Governour of all things. That all things were made good by him, and are still governed by him righteously. That man in particular was made perfectly righteous by him. That man continued not long in his happy estate, but fell by transgressing the Commandement of God in eating the forbidden fruit. That wee are all guilty of *Adams sin*, being in his loins when hee committed that sin. That every one of us brought into the world corrupted and polluted natures, natures as full of sin, as a Toad is of poison. That unto this original corruption, wee have added a numberless number of actual transgressions, and that in evil thoughts, evil words, and evil deeds. That by our sins wee have made our selves liable to the wrath of God, to the curse of the Law, to all judgements and plagues here, and to eternal death and condemnation hereafter. That no man can free himself out of that miserable condition, whereinto by sin hee hath plunged himself, neither can any meer creature help him. That God out of his free grace, and rich mercy, did send his own Son out of his bosome into the world to take our nature upon him, that therein hee might become our Surety and Redeemer. That Christ was both God and Man in one person. That hee was conceived by the Holy Ghost, and born of the Virgin Mary. That hee died upon the Cross to save his people from

from their sins; That hee rose again the third day from the dead, ascended into Heaven, sits at the right hand of God, and makes continual intercession for us. That by Faith wee are made partakers of Christ, and of the benefits of his death and passion. That Faith is the gift of God, wrought in us by the Spirit of God through the Ministry of the Word, whereby wee rest upon Christ alone for the pardon of our sins, and for eternal life and salvation. That it hath pleased God to make with us in and through Christ a new Covenant of Grace, wherein hee hath promised the pardon of our sins, and the salvation of our souls, upon the alone condition of a lively Faith.

Particular Principles concerning the Sacrament of the Lords Supper are these,

That it was ordained by Christ himself, as a memorial of his great love, in offering up his life a Sacrifice for our sins. That this as well as the other Sacrament of Baptism, is a seal of Gods Covenant, whereby he binds himself to perform his promises made to us in Christ, for strengthening our Faith therein. That the outward signs in the Lords Supper, are Bread and Wine, by which are set forth the body and blood of Christ, which the worthy receivers by Faith do partake of in this Sacrament. That whosoever eats and drinks unworthily, is guilty of the body and blood of Christ; and therefore that every one is to examine himself, lest he eat and drink judgement to himself.

Having thus shewed what is that knowledge which is required of every worthy Communicant,

II. I shall now shew the Necessity thereof, which appeareth,

1. Because without this knowledge a man can never attain to any of the other graces; for an ignorant man can neither beleieve, nor repent, nor love God or his neighbour aright.

2. Because without this knowledge, a man cannot discern the Lords body, which if hee do not, *hee eats and drinks damnation to himself.* And therefore it is absolutely necessary that all who receive the Lords Supper, should discern the Lords body, i.e. should perceive that there is more to be received than that which is seen with the eye of the body. To the bodily eye there appeareth nothing but Bread and Wine upon the Table, but by virtue of the divine institution, there is also Christs body and blood; if this be not discerned, the benefit of the Sacrament is lost. But it is not possible without knowledge (which is the eye of the soul) to discern

1 Cor. 11. 29.

discern that body and blood under the elements of bread and wine, therefore is the forementioned knowledge absolutely necessary.

III. For the third particular, *vit.* The *Trial* of thy knowledge, whether it be a true saving knowledge, thou mayest know it by the properties thereof; some whereof are these.

1 True saving knowledge is *Experimental*, whereby a Christian hath a spiritual sense and feeling of what he knows. He hath not only a general, and a notional knowledge of God, and of his own miserable condition by nature, and of Jesus Christ; but hee hath likewise an experimental knowledge of God, and of his Attributes; as of his power in supporting him under his trials and temptations, of his faithfulness in making good his promises unto him. He hath likewise a sensible feeling of his own wretched condition by nature. And an experimental knowledge of Jesus Christ, so that he knoweth Christ to be his Saviour and Redeemer, and resteth upon his merits alone for life and for salvation. By this then try and examine thy knowledge, &c.

2 True saving knowledge is *Humble*, and joyned with meekness of spirit. For the more true knowledge a man hath, the more he discerns his own ignorance, yea and vileness by reason of his sins. And therefore you shall finde; those Christians who were most eminent both in knowledge and grace, to complain most, as of their ignorance, so of their own base and naughty hearts; as you may see in *Paul* and others. And no marvel, considering that true saving knowledge discovers unto a man his own vileness and wretchedness by reason of his sins; his own unworthiness, yea his own emptiness and nothingness, in regard of any goodness of his own. Whereas unsanctified knowledge is apt to puff a man up with pride, and self-conceit, even to the contemning and despising of others, which the Apostle plainly expresseth, where he saith, *Knowledge puffeth up.* By this then try and examine thy knowledge, whether it be a saving knowledge or no.

3 True saving knowledge is *active and operative*, being ever accompanied with practice and obedience, so that it worketh reformation in the heart and life of him that hath it. By this then try and examine thy knowledge, whether it be saving, sanctifying, or no.

II. The second grace necessarily required of every Communicant, whereof thou must examine thy self, is *FAITH*. Concerning which I shall shew you,

Rom. 7. 24.
Ephes. 3. 3.

1 Cor. 8. 1.

1 What

1. What Faith this is, 2. The Necessity thereof. 3. Some signs and notes for the tryall thereof.

I. For the first, what faith this is. I answer, a true saving, justifying faith, may be thus described. Faith is a grace wrought in the heart of a sinner, by the spirit of God, through the ministry of the word, whereby being convinced of his sinful, miserable condition, and of all disability in himself, or any other meer creature to free him out of the same, he goeth wholly out of himself unto Jesus Christ, and receiving him as his all-sufficient Saviour, and Sovereign, resteth upon his perfect righteousness, and all-sufficient Sacrifice, for the pardon and forgiveness of his sins here, and for eternal life and Salvation hereafter.

II. The Necessity of this grace of Faith to every communicant appeareth.

1. Because without faith it is impossible to please God in any holy ordinance; as the Apostle expresseth it. But true faith will commend both our persons and services unto God, so that they shall find acceptance with him, though they be full of weaknesses, and imperfections. This made Abels sacrifice so acceptable to God. If therefore thou come to this ordinance without faith, instead of pacifying God, thou shall purchase his heavy displeasure.

Heb. 11. 6.

Heb. 11. 6.
Non placas sed
peccas. Bern. su-
per Cant. Serm.
24.

2. Except thou hast faith before thou approacheest to that ordinance, the Sacrament cometh but like a seal to a blank, and serveth onely to seal up thine unbelief to condemnation; So that faith is necessarily required of every worthy communicant, before he cometh to the Lords Supper: for that ordinance is not instituted for the working of faith, but for the strengthning thereof. A man may come to the ministry of the word though he be faithless, because it is an ordinance instituted by God for the begetting of faith, according to that of the Apostle, Faith cometh by hearing; But none are to come to the Sacrament, but such as have faith wrought in them. Because that is not an ordinance instituted by God for the begetting of faith, but rather for the strengthning thereof. It was not instituted for such as are out of Christ, to bring them in, but for such as are in Christ, to bring them up in him. As a man must be born before he can eat; so he must be begotten again by the Spirit of God, before he can feed upon the Body and Blood of Christ for his spiritual nourishment. I do not say, that all who come to the Sacrament must have the same

Rom. 10. 17.

measure

measure of Faith, but it is necessary that they all have the same truth of Faith.

III. For the third Particular, the tryall of thy Faith; whether it be true and saving; thou mayest know it by these two Charactres, to omit many others.

2. True faith doth receive Christ in all his Offices, not only as a Priest, to make satisfaction, and intercession for us; but also as a Prophet to teach and instruct us; and as a King to rule and govern us. The true believer doth as willingly cast himself at the feet of Christ, in subjection to him, as into the arms of Christ, for Salvation from him: He is as willing to serve Jesus Christ, as to be saved by him, as desirous to submit to his services, as to enjoy his privileges. By this therefore mayst thou try the truth of thy faith.

2. True faith is an heart-purifying grace, it purifieth the heart. This character of faith the Apostle Peter expresseth, *Act. 15. 9. Purifying their hearts by faith.* Faith purifying the heart implyeth two things.

1. That the believer maketh conscience of his inward thoughts; whereas unbelievers with the Pharisees, make clean the outside of the cup, labour to keep themselves from gross and scandalous sins, but suffer their hearts to range and rove into a world of vain and wanton thoughts, of prophane and fruitless imaginations; and that without any remorse, or check of conscience.

2. That faith puts a purifying disposition into the heart; so that it loathes and detests sin, yea and strives against it, though it cannot altogether purge and free it self from sin: when the heart is once seasoned with faith, it will not willingly harbour sin; but labour to worke it out more and more. By this then try the truth and soundness of thy faith, whether it hath wrought in thee a purging, purifying disposition, to strive against thy corruptions, and to worke them out of thine heart more and more.

III. The third grace necessarily required of every communicant is Repentance, concerning which I shall shew

1. The nature of Repentance, what it is.

2. The Necessity thereof to a worthy partaking of the Lords Supper.

3. Some signs and notes for the tryall thereof.

I. For the first, what true Repentance is, I answer, it is a grace of Gods Spirit, whereby both the heart and affections within, and also

the life, and actions without are reformed. In this description I take the full nature of Repentance to be comprized. Many do add hereunto an inward, sorrowing and mourning of the heart, which doth indeed alwaies accompany true Repentance; but it is not of the nature thereof: For then, wheresoever sorrow for sin were, there should be true Repentance, which is not so, as the examples of *Saul*, *Judas*, and other wicked men do declare, *Briefly to open this definition of Repentance.*

First, I say, *It is a grace of Gods Spirit, i. e.* a gift freely given of God, and wrought in us by his holy Spirit; so that it proceedeth not from mans free will, nor from any power and ability of his nature.

Again, *Repentance is a Reformation*, wherein consists the very nature thereof, as the words of *turning, renewing, changing*, and the like, which in Scripture are attributed to Repentance, do imply. Now this Reformation must first be *of the heart*; for the heart of a man is the fountain of all his actions; now if reason the fountain must be cleansed and purged, before that which issueth and streameth from it can be wholesome. There must be therefore first a renewed heart, before there can be a reformed life; for it cannot be that the *stream* of our actions should be good, if the *fountain* of our heart be corrupt. Hence it is that the Prophets do often call for the *cleansing of the heart*, and the Apostles for the *renewing*, and *changing* thereof, without which all external and outward reformation is but meer Pharisaical ostentation. In the last place is added, *A reformation of the life and actions without*; for as to make some outward shew of Reformation, without reforming the heart within, is but *Pharisaical ostentation*, whereby we deceive others: So to pretend an inward Reformation, without the outward fruits of amendment, is but *meer folly*, whereby we deceive our selves. For it cannot be that Reformation should be truly rooted and grounded in the heart, but that it will bud forth, and shew it self in the fruits of a godly life. That man therefore deceiveth himself, who thinks his heart is purged and reformed, when his life is polluted. For as the fruits declare the tree, so the actions of men manifest their affections.

II. The Necessity of this grace of Repentance in every worthy Communicant, upon his approaching to the Lords Table, appeareth, because we come to receive a sacrifice for sin; but to offer to receive a sacrifice for sin, without turning from sin, is to

Mat. 26. 28.

Ila. 1. 15, &c.

Λυπη κατὰ
θεόν.

count the blood of the Covenant an unholy thing. We are not ignorant, that one main end of our approaching to the Lords Table, is to receive Christ as he hath offered himself a sacrifice and price of Redemption for our sins; for so he is set forth in that Sacrament, the breaking of the bread, and pouring out of the Wine, import as much. For Christ expressly saith of the Sacramental Cup, *This is my blood which is shed for remission of sins.* Now he that looketh for pardon of sin, must have a full purpose, and according to his purpose, a faithful and resolute endeavour to forsake sin, which is, and will be the mind of every true penitent, and so also it ought to be. The Lord therefore requireth of them, who bring their sacrifices to him for pardon, *That they take away the evil of their works, and cease to do evil, and learn to do well,* and thereupon inferreth this gracious invitation, *Come now and let us reason together.* With what face then dares an impenitent sinner, that is not touched with any remorse for his sins past, nor hath any purpose to turn from his sins for the time to come, offer to take that body which was broken, and that blood which was shed for sin? Such an eating and drinking of Christs body and blood, is a plain trampling of the Son of God under foot, and a counting of the blood of the Covenant an unholy thing, a thing that may be mixed with impure and unholy things. If this be not to be guilty of the body and blood of Christ, what can be?

III. For the Trial of thy Repentance, whether it be found and sincere, thou mayest know it by these signs and notes.

1. By a godly sorrow for sins past. By a godly sorrow, I mean, such a sorrow as maketh Gods object, that is, when we grieve and mourn for sin, more out of respect to God, than for fear of punishment; that we have offended so good a God, so gracious a Father, so bountiful a Lord and Master. I deny not but it is good and commendable to grieve and mourn for sin in respect of punishment, for fear of Hell; For it is a good preparatory to a godly sorrow. But we must not rest therein. By this therefore try and examine the truth of thy Repentance; for where-soever there is true Repentance, there must be this godly sorrow.

2. Turning from those evil ways, wherein we have formerly walked; as you may see in the example of those penitents; that are recorded in Scripture, as of Paul, Peter, Zachary, and others,

who upon their repentance turned from those evil courses where-
in they had formerly walked. Hereby therefore try the truth of
thy repentance: Hast it wrought a change and alteration in thy
course of life? are old things done away? is there a forsaking of
former sins? hast thou left thy swearing, thy drunkenness, thy
whoredomes, thy coustenings by false weights and measures? canst
thou say of thy self, as Paul did of the *Corinthians*, *I was once a*
swearer, a drunkard, an adulterer, a reviler, an extortioner, a covetous
person, and the like: But now I am washed, now I am sanctified, yea
and justified in the name of the Lord Jesus Christ, and by the spirit of
my God. Canst thou thus say of thy self, and that in truth and
sincerity of heart? then thou hast some comfortable evidence of
the truth and soundness of thy repentance. But how vainly do they
deceive themselves, who, because they have made confession of their
sins unto God, and happily with some few tears, flatter them-
selves with a conceit of true repentance: when yet they still live
and continue in their former sinfull courses, wallowing like swine
in the filth of sin, and mire of sinfull filthiness.

1 Cor. 6: 10, 11.

3. *A turning unto God:* for where there is true repentance,
there is not onely a turning from sin, but likewise a turning unto
God. Whereby I mean a sincere endeavour to serve and please
God in newness of life and better obedience. Hast then the
sense and smart of thy former wanderings, made thee earnestly to
wish, that thou mightest please God better for the time to come?
make much of such affections in thy soul, for it is an evident sign of
some change there.

*ubi emendatio
nulla, ibi peni-
tentia vana.*
Tertul.

IV. A fourth grace necessarily required of every Communicant
before he presume to come to the Lords Table, is *LOVE*.] yet
a two fold Love is required of every Communicant, viz. 1. *A love*
of God and of Christ. 2. *A love of his Neighbour.*

Both which are unseparably knit together: yet for a more
distinct handling of them, I will sever them in my discourse, and
treat of them apart, shewing you,

1. The necessity of them, to a worthy partaking of the Lords
Supper.

2. Some signs and notes for the trial of them.

I. First, For the *Love of God*, that is necessarily required of every
Communicant, because the greatest evidence that ever was
given of Gods Love, is there set before us. For Jesus Christ
the only Son of God, and Saviour of man, is the greatest evi-
dence

dence of God is Love, that ever was, or can be. Should God set himself to make another world, and to confer on that world a greater gift than he hath conferred on this world, namely, *his only begotten, and dearly beloved Son*, we may boldly say, hee could not. Neither can the creatures receive, nor the Creator give a greater gift, and that both in regard of the excellency of the gift it self, and also in regard of the need wherein we stood thereof, and of the good we reap thereby. Therefore Gods love in this evidence thereof, is so set out, as goes beyond all expression. *God so loved the world, that hee gave his only begotten Son, &c.* So unutterably, so unconceivably, so infinitely, as who shall endeavour to express this *SO* to the full, shall do it but *So, So*. Seeing then such an evidence of such love of God to man, is set out at the Lords Table; should not every one who approacheth thereunto, to partake of that evidence of Gods love, come with an heart filled with a love to God, and with a resolution to shew forth all fruits of a true love of God on all occasions?

And as we must come with a love to God, so with a love to *Jesus Christ*, who so loved us, as to dye a cruel cursed death for us. And thereby manifested greater love to us, than to himself, to the members of his *mystical* body, than to the members of his *natural* body. For he offered up his *natural* body as a Sacrifice for the redemption of his *mystical* body. What greater love than this can be imagined? Oh how doth it then concern us to go to that ordinance with hearts inflamed with a love to Jesus? Thus much of the necessity of our love to God, and to his Son *Jesus Christ*.

II. For the *Trial* thereof, you may know it by these notes and characters.

1. *Where there is a true hearty love to God, and to Jesus Christ, the heart will bee much taken up with the thoughts of them.* Such an one will be often thinking of God, and of *Jesus Christ*, and of their transcendent love manifested in the great work of Redemption. *David* having said, *Oh how do I love thy Law?* he presently adds, *It is my meditation all the day.* And indeed, whatsoever and whomsoever we love, we cannot but frequently think and meditate on. Indeed, such as love God, and the Lord *Jesus Christ*, in truth and sincerity, may have multitude of vain, wanton, worldly, coverous thoughts in their hearts, but they take no true delight in them, they are rather their grief and their burden; but the thoughts of God and of *Christ* are very sweet

Joh. 3. 16.

Psal. 119. 97.

and comfortable unto them. By this therefore try and examine the truth of thy love unto God, and Jesus Christ.

2. *Where there is an hearty love to God, and to Jesus Christ, such an one will bee often speaking of them.* For the tongue cannot but be speaking of those things and persons upon whom the heart is set. If the heart of a man be set upon the world, and the things thereof, his tongue will be most frequently talking and discoursing of them. In like manner, if the heart of a man be set upon God, and Jesus Christ, his tongue will be frequently talking and discoursing of them. By this therefore try and examine the truth of thy love unto God, and Jesus Christ. For hee that saith hee loveth God, and the Lord Jesus Christ, and yet seldome thinks of them, or speaks of them, certainly hee deceiveth himself; for wee cannot but bee thinking, and speaking of those whom we truly love.

3. *Where there is an hearty love unto God, and Jesus Christ, it will make a man willing to do any thing for them.* Jacob loved Rachel, and what did hee not do for her? Hee served two Apprentisships, and yet all seemed nothing to him for the love he had to her. And therefore where there is a sincere love to God, and Christ, it will constrain such an one to lay out himself to the uttermost for them, to put himself upon the practice of such duties, which are hard and difficult, and require much labour and pains. By this then try and examine the truth of thy love unto God, and his Son Jesus Christ.

Gen. 29. 20.

4. *Where there is an hearty love to God and Jesus Christ, it will make a man willing to suffer any thing for them.* It is said of the Primitive Saints, that out of their abundant love unto the Lord Jesus Christ they accounted not their estates too dear for him, but took joyfully the spoiling of their goods. Neither did they account their lives too dear. For it is expressly said, *They loved not their lives to death for him, i. e.* they despised their lives in comparison of Christ: they willingly exposed, not only their goods and estates to the spoil, and their persons to all manner of shame and contempt, but also their bodies to painful deaths for the cause of Christ. By this then try and examine the truth of thy love unto Jesus Christ, namely, by thy willingness to suffer for the cause and truths of Jesus Christ.

Heb. 10. 34.

Rev. 12. 11.

II. Love of thy neighbour is another branch of that love which is required of every Communicant. Touching which I shall briefly shew

1 The

1 The *Necessity* thereof in every Communicant.

2 The *Trial* thereof.

Mat. 5. 23; 24.

I. The *Necessity* thereof appeareth, in that the Lord will not accept of any service thou performest unto him, if thou bee not in love and charity with thy neighbour; as our Saviour himself speaketh in that known place, *If therefore thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee. Leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come, and offer thy gift.* This phrase, *Thy brother hath ought against thee*, may be indefinitely taken of one that hath provoked another, or hath been provoked himself: *hath ought against thee*, whether by thy default or his. So that hereby is implied, whether wrong be done by thee, or to thee, if there be any variance between thee and thy neighbour, peace and reconciliation must be speedily sought. For without it, God will not accept of any worship or service thou offerest unto him. Though Christ here instanteth but in one kind of worship, which was the offering up of Sacrifice, yet under this hee comprehendeth all the parts and kinds of Gods worship, as *praying, hearing, receiving the Sacrament*, or the like. So that Christs meaning is, that whensoever thou settest upon any part of Gods worship and service, and then remembrest *that thy brother hath ought against thee*, i. e. that thou hast any way wronged and offended thy brother; or as *Mark* hath it, *If thou hast ought against thy brother*, i. e. if he hath wronged thee, first be reconciled to thy brother, and then go to the ordinance of God.

Mark II. 25.

II. For the *Trial* of the truth of thy love to thy brother, thou mayest know it by these notes.

1 If thou hast truly forgiven thy brother, thou wilt be so far from *doing him any harm* (though it lay in thy power) that thou wilt not *wish any harm* unto him.

Mat. 5. 44.

2 If thou hast truly forgiven thy offending brother, thou wilt willingly embrace occasions of doing him good, that so he may know and be assured that thou art reconciled to him. This our Saviour requireth of all his Disciples, where he saith, *Love your enemies*, i. e. those who have any way wronged you; and as an evidence of the truth of your love, he addeth, *Do good to them that hate you*; intimating, that it is not sufficient that you speak friendly and peaceably to your enemies, but you must likewise take all occasions of doing them what good you can, which is true Christian love and charity.

Having

Having thus spoken largely to the first head of Examination, namely, *our graces*; I come now to the second, namely, *our sins*; wherein I shall study brevity. As it is the duty of every Communicant to examine himself concerning his *graces*, so likewise concerning his *sins*, which are like that accursed thing, whereof God speaketh to *Joshua* (*Josh. 7. 11.*) they must therefore be searched out. Yea they are like the *wilde gourd*, that brought death into the pot. If they be not searched out, and cast away, they will turn the Sacramental bread and wine into spiritual bane. *Hence therefore that covereth his sins shall not prosper, but who so confesseth and forsaketh them shall have mercy.*

2 King. 4. 39.
40.

Psal. 28. 13.

It is said of the *Viper*, that when she goeth to joyn with her Mate, she casteth out all her poison. How much more oughtest thou, when thou goest to have communion with thy heavenly Spouse, the Lord Jesus Christ, cast out thy sins, which are a spiritual poison, worse than the poison of any Viper? In this Examination, as thou must search after thine evil thoughts, words, and deeds, and after thy sins of omission and commission, so likewise and especially after the sins thou hast committed since thy last receiving of the blessed Sacrament, and such as are most against the vows and covenants that formerly thou madest with God, and which do most gaul thy conscience, or most disgrace thy profession, or are greatest occasions of dulling thy spirit; that these being found out, they may be the more lamented, and pardon for them more earnestly desired. In the examining thy self, it will be a good help to read such a Treatise as doth in particular set out the several sins against the several Commandements. For when by such a Treatise thou art shewed that such a thing is a sin against such a Commandement, thy conscience will, upon the reading of such sins, tell thee, that therein thou hast sinned. Having examined and searched thine heart thoroughly of all thy known sins, then humble thy self before the Throne of Grace, in a true and unfeigned acknowledgement, and confession of them, freely judging and condemning thy self before God, with a broken and contrite heart. *Directions to help thee in the right manner of confessing thy sins*; See in Chap. 20.

And having confessed thy sins, pour out thy soul in hearty prayer unto God for the pardon and forgiveness of them all. And then be earnest with him to make the Sacrament effectual to thy comfort, effectual to the mortifying of thy lusts, to the strengthening

ing of thy graces, especially to the confirming of thy Faith in the assurance of the pardon and forgiveness of thy sins, &c.

III. Having shewed the duties *Antecedent*, come we now to the duties *Concomitant*, i. e. such as must accompany the action of receiving.

But first I shall premise some few *Directions* touching the *Manner* of thine approaching to the Lords Table.

1 *Having thus prepared thy self, go not in the strength of thy preparations, but onely in the strength of Jesus Christ, looking for acceptance onely in and thorow his merits and mediation.* For though thou hast prepared thy self after the best manner that thou canst, yet if with an impartial eye thou shalt look back upon thy preparations, how full of weaknesses, infirmities and imperfections wilt thou finde them? So that if Christ do not cover both thy person and thy preparation, with the Robe of his Righteousness, and sprinkle them with his blood, neither thy person, nor thy preparation will finde acceptance with God. Cast therefore all thy preparations at the feet of Jesus Christ, and say, *Lord, I come not in the strength of my preparations, but onely in thy strength; I come in thine alone name and mediation, to partake of thy body, and of the benefits of thy death and passion.* And thou mayest then be confident that God will over-look thy manifold weaknesses and imperfections in the work of preparation, and accept of thee and of thy services in and thorow his beloved Son Jesus Christ.

2 As thou art going, meditate on the ends and benefits of that solemn ordinance; some whereof are these,

1 The remembrance of the death of Christ, it being instituted as a *memorial* thereof.

2 The spiritual nourishment of our souls.

3 The strengthening of our Faith in the assurance of the pardon and forgiveness of our sins.

4 The sealing of the Covenant of Grace, with all the blessings thereof, unto the believing soul.

5 The encreasing of our spiritual union and communion with Christ, and all his members. A serious meditation of these will be a special means to stir up in us some spiritual appetite after the ordinance, that we shall go with hungering and thirsting desires after the same.

3 *Go with a strong expectation to receive much from Christ in*
and

and thorow that ordinance, knowing that Christ will enlarge himself on to all those, who come with enlarged hearts, with a strong expectation of many good things. *Open thy mouth wide,* saith the Lord, *and I will fill it.* So that if thou open thy mouth wide, in a longing expectation of great matters, he will fill it. Yea the more thine heart is enlarged in desire and expectation, the more will Gods heart be enlarged in bounry towards thee. As therefore God hath promised in the Covenant of Grace *to pardon thy sins, to subdue thy corruptions, to give thee a soft heart,* and the like, go with an expectation of these and such like blessings, and thou shalt not be disappointed of thine hope.

Psal. 81. 10.

4 Approach to the Lords Table *with all holy reverence*, in respect of Gods glorious Majesty, who is in a special manner present at that ordinance to behold his guests, *and will be sanctified by all those who draw nigh unto him.*

Levit. 10. 3.

5 Approach thereunto *with all humility*, in respect of thine own vileliness and unworthiness, who art but sinful dust and ashes, and (if thou hast any light of grace in thee) canst not but be conscious to thy self of more corruption in thine own heart, than thou knowest to be in the heart of another. And therefore say not, Such an one is ignorant, and such an one is loose in his life and conversation, but say, *Lord, I am ignorant, I am unworthy to draw nigh unto thee in so holy an Ordinance, not worthy to gather up the crumbs under thy Table.* And know, that the more unworthy thou art in thine own account, the worthier guest thou art in the account of God.

6 As thou art going to the Lords Table, cast all thy worldly thoughts and businesses out of thine head, which otherwise will carry away thine heart from the ordinance, and exceedingly disturb thee thereat. In *Job 1. 6.* wee read, *There was a day when the Sons of God came to present themselves before the Lord, and Satan came also amongst them.* In like manner, on the day when Gods Children present themselves before the Lord in that solemn Ordinance, Satan will be sure to appear amongst them, to disturb and distract them therein (as much as possibly he can) by casting into their heads vain and impertinent thoughts. And therefore it concerneth thee to be watchful over thy thoughts, and to keep thine heart close to the ordinance. To that end it will be thy wisdom oft to eye the outward elements of bread and wine, and diligently to observe the outward rites and actions in this ordinance, and

thereupon to meditate of the spiritual things signified thereby.

These things premised, *Come we now to the Duties to be performed at this Ordinance, which are these,*

I. When thou art present at the Ordinance, put forth all the strength thou canst in the partaking thereof, I mean, the strength of thy affections. For though thou art very weak, yet if thou put forth thy weakness, God will accept thereof. Content not thy self therefore with a meer outward participation of the Lords Supper, but let thy care be to bring up thine heart, and thine affections to the Ordinance, and to put forth what strength thou canst.

II. Remember the death of Christ, which is Christs command in the institution of this Ordinance; for saith he, This do in remembrance of mee, viz. in remembrance of my bitter death and passion. For the Apostle Paul explaining this remembrance of Christ, applieth it to his death, and the shewing it forth. This do, saith hee, in remembrance of mee: For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. So that this Ordinance of the Lords Supper was instituted for a solemn Memorial of that great Sacrifice, the Lord Jesus Christ, that his death might never be forgotten, but be ever fresh in our memories. And why must his death be thus remembered? Surely because thereby was the Covenant of Grace ratified and sealed, our Redemption purchased, our sins expiated, our reconciliation made with God, and the foundation of our peace laid. And therefore at the Table, let out thine heart in a serious meditation of the manifold sufferings of Christ, which is the main business of this Ordinance. And meditate not only of his sufferings at his death, but likewise in the whole course of his life, even from his cratch to his Cross, from his birth to his death. For his whole life was a continual suffering. Meditate therefore of his mean birth, and flight in his infancy, of the manifold reproaches which were cast upon him from time to time; yea of his manifold persecutions, of their cruel handling of him at the time of his death, when they apprehended him like a thief, bound him, arraigned, and condemned him as a Malefactor, buffeted him with their hands, beat him with staves, scourged him with whips, making long furrows on his back, platted on his head a Crown of sharp Thorns, laid an heavy cross on his back, nailed his hands and feet to that Cross, gave him Gall and Vineger to drink, and sundry waies much afflicted him. Thus was his body broken with torments. In relation hereunto, it is said of him,

Tha

εις την εμνην
ἀνομήσιν.
Luke 22. 19.

1 Cor. 11. 26,
27.

τὸ εἶπον.

That he was a man of sorrows, and acquainted with griefs. Especially when thou art present at the Sacrament, take a turn with Christ in the Garden, by meditating of his bitter Agony, wherein he sweat drops of blood, which was never read, or heard of in any before or since; yea the blood which Christ then sweat was not thin watery blood, but thick blood, as St. Luke expresseth it, Being in an agony, his sweat was as it were great drops of blood, falling down to the ground; which latter clause sheweth, that the blood of Christ passed through the pores of his body in such a plentiful manner, that it trickled down to the ground in great abundance, so that not only the eyes of Christ, but all the parts of his body did seem to weep, and that tears of blood, as Bernard speaketh.

In this sweat of Christ there are three things remarkable, which doe exceedingly set forth the greatness of his Agony.

1 *It was in a cold night,* for which cause afterwards they kindled a Fire in the High-Priests Hall; and cold driveth the blood inward.

2 *Hee lay upon the cold ground,* which was enough to drive the blood inward.

3 *He was in exceeding great fear,* which naturally draweth the blood from the outward parts to the Heart; and yet in a cold night, lying upon the cold ground, and being in great fear, he sweat drops of blood. Who can imagine the bitterness of our Saviours Agony at that time? And what was it which put him into that agony? questionless, the apprehension of what hee was to suffer, as appeareth by his Prayer in his Agony, *Father, if it be possible let this cup pass from me.* Now, if the apprehension of what hee was to suffer was so bitter, oh how bitter think you were his Sufferings upon the Cross, when he cried out, *My God, my God, why hast thou forsaken me?* which words doe not imply, that the Deity was severed from the Humanity, but that the Father had withdrawn from him all sensible feeling of his loving favour, had restrained the influence of those beams which might any way refresh his troubled soul; so that Christ might well take up the words of the captive Jews, and say, *Behold, and see if there bee any sorrow like to my sorrow, wherewith the Lord hath afflicted mee in the day of his fierce anger.*

These things call to mind in the time of the administration of the Sacrament, not only when thou art eating the Bread, and drinking the Wine; but also when thou seest the Bread broken,

Ila. 53. 3.

Luke 22. 44
Non gutta sed
SUNI, as 8964
Eos the word
in the Original
properly
signifieth.
Non solum oculis,
sed membris
omnibus
fluisse videtur.
Bern.
Luke 22. 55

Mat. 26. 39

Mark 14. 33

Mat. 26. 39

Mat. 27. 46

Lam. 1. 12

and the Wine poured forth, then thou shouldst think how Christs Body was broken with torments, and his Blood shed for remission of sins; and also when thou seest others taking the Bread, and the Wine, thou shouldst then be steeping thy thoughts in the meditation of Christs bitter death, and manifold sufferings.

This remembrance of Christs Death at the Sacrament, must not be a bare *Historical* remembrance thereof, contenting thy self with a remembrance of the History of Christs death, as it is set forth by the *Evangalists*, but it must be an *operative*, and *practical* remembrance, working up thine heart;

1. To an unfeigned love of God, who out of his free grace, and rich mercy, did send his dearly beloved Son out of his own bosome into the world, to take our Nature upon him, and therein to dye a bitter cursed death for mans redemption. Who can sufficiently admire the riches of Gods love to man therein? How may we with *David* cry out, and say, *Lord, what is man that thou art mindful of him?* especially that thou shouldst be so mindful of him, as to give the Son of thy love to suffer a cursed death upon the Cross, to make us, who were *children of Wrath, and bond-slaves of Satan, Sons of God, and Heirs of eternal life and salvation*. And how should this incomprehensible love of God, fire and inflame our cold and frozen hearts with a fervent love unto him again?

2. The remembrance of Christs death should work up our hearts to an ardent love of Christ, for that wonderful love of his, in giving himself for us, his Body to be crucified, his Blood to be shed, and his Soul to bear the intollerable burden of his Fathers Wrath due to our Sins, which made him sweat drops of blood in the Garden, and to cry out on the Cross, *My God, my God, why hast thou forsaken me?* Oh how should this ravish our souls with admiration of so great love? and inflame our hearts with love again unto him, who did, and suffered so much for us? How should the meditation of the manifold sufferings of Christ, especially of his bitter Death and Passion, work in us an holy passion of love?

3. The remembrance of Christs death should work in us a care to please him in all things, to be willing to doe and suffer any thing for him, who hath done and suffered so much for us; which Christ declareth to be a good proof of our love to him, saying, *If ye love me, keep my Commandments*. And though we cannot ex-
actly

actly keep the Commandements of Christ, yet we may and ought sincerely to endeavour the keeping of them, without which our profession of love is but vain and fruitless; in shew, and not in truth.

4 The remembrance of Christs death should work in us a godly sorrow for our sins, as the true cause of his sufferings. For the truth is, it was not so much Judas that betrayed Christ, nor the Scribes and Pharisees that accused him, nor Pilate that condemned him, nor the Souldiers that Crucified him, nor the Devil that set them all on work, as our sins that were the true cause of Christs sufferings. The Souldiers that Scourged him, and Crucified him, were but our Executioners, to inflict on him those punishments which our Sins deserved, and Gods Justice imposed for the same. They were our Sins which envenomed those Whips that scourged his innocent Body, those Thorns which pricked his Temples, and those Nails which pierced his Hands and Feet, and made them so bitter unto him. Oh therefore that we could so look upon him whom we have pierced by our Sins, that we might mourn as one that mourneth for his only Son; and be in bitterness, as one that is in bitterness for his first-born.

5 The remembrance of Christs death should work in us the death of Sin; wee should so remember the death of Christ, as to dye unto Sin. For the Apottle Paul urges our death to sin from the death of Christ, that as Christ dyed and rose again, so we should dye to sin, and live to God. To this end, let us hate and loath Sin as the greatest evil, resolving with the assistance of Gods grace to leave and forsake all manner of sins for the time to come; for why should any sin seem light to us, which lay so heavie upon our Saviour, as to cast him into a bloody sweat? Why should any sin be sweet to us, which was so bitter to our Saviour? Farre bee it from us, by our repewed sins, to tear open his Wounds afresh, and Crucifie him again.

Rom. 8. 2

6 The remembrance of Christs death should work in our hearts to some due thankfulness unto God, and his Son Jesus Christ, for their unspeakable love and mercy towards us therein. Thankfulness is a grace, not only to be exercised after our receiving of the Sacrament, but likewise while we are present at the Ordinance, when our hearts are affected with the apprehension of the incomprehensible love of God the Father, in giving his beloved Son out of his own bosome to dye for us; and of the unspeakable love

of Christ, in offering his own Body a Sacrifice upon the Cross for our Sins, then should they break forth in praises and thanksgivings unto God the Father, and his Son Jesus Christ.

III. Another Duty to be performed at the Ordinance, is the exercise of thy graces, more especially thy faith and repentance. It is not enough that thou bring faith, repentance, and other graces to the Sacrament, but thou must likewise there stirre up thy graces, and exercise the same, or else thou wilt be an unworthy receiver. For not only a wicked man that wants grace, but likewise a child of God that hath true grace, may receive the Sacrament unworthily, and go away without any comfort or benefit at all; namely, if hee do not there stir up and exercise his graces. For Sacraments do not work as Physick, by a virtue inherent in them, but according to the disposition of the party that partaketh of them. And therefore, as thou wouldest be a worthy guest, and partake of the comfort of the Ordinance, stir up and exercise thy graces. As

*Non ex opere
operato, sed
ex opere operan-
tis.*

*Qui fide vacu-
us dente non
mente mandu-
cat. Cbem. Exa.*

I. Thy Faith. This is the chief grace to be exercised at the Sacrament; for *Faith* is the *eye of the Soul*, whereby it seeth and discerneth the body and blood of Christ under the elements of bread and wine; it is likewise the *hand of the Soul*, whereby it receiveth Jesus Christ; and the *mouth of the Soul*, whereby it feedeth upon Jesus Christ. And therefore without the exercising of thy Faith at the Sacrament, thou canst receive no benefit at all.

There is a threefold act of Faith to be exercised at the Lords Supper.

1 To look out for Jesus Christ. 2 To receive Christ. 3 To apply and appropriate him unto thine own self.

The first act of Faith, is to look out for Christ; and therefore when thou art present at the Lords Supper, rest not in the outward elements, in the beholding and taking of them; but with the eye of Faith discern the body and blood of Christ under the elements of bread and wine, which indeed do spiritually, sacramentally set forth the body and blood of Christ, as is clear from Christs own expression, for holding the bread in his hand, he said of it, *This is my body, i. e. Mystically, and Sacramentally*, by way of representation; as if hee had said, *This bread representeth my body.* And holding the cup that had wine in it, and speaking of the wine therein, hee saith, *This is my blood, i. e. Mystically and*

Mar. 26. 26.

Mar. 26. 27.

Sacramentally, by way of representation, *q. d.* *This wine representeth my blood.*

And as thou art not to rest in the outward elements, so neither in the outward rites and actions, but in the beholding of them thou art with the eye of Faith to see and discern the spiritual things signified thereby. When therefore thou beholdest the Minister *breaking the bread*, then meditate of the manifold sufferings of Christ, and with the eye of Faith, look upon Jesus Christ hanging upon the Cross, there conflicting with his Fathers wrath, and groaning under the weight and burden of our sins. Behold his blessed body broken and torn with stripes and wounds, with whips and nails. The Apostle St. Paul thus bringeth in Christ himself applying that rite of breaking the bread, for saith hee, Christ took bread, and brake it, and said, *This is my body which is broken for you;* which yet is not to be so understood, as if his blessed body, or any part or member thereof were broken in two peeces. (For that charge of not breaking a bone of the *Paschal Lamb* is applied to Christ, in that his legges were not broken.) But of the breakings of his flesh by thorns, whips, nails, &c. and other sufferings which hee endured in his body, till his blood was shed. This rite also of *breaking the bread*, implieth, that the sufferings of Christ were so many, and so great, that they did even *break him again*. For wee use to say of one that hath endured much pain, or other great grief, that hath wasted his flesh, or dried up his blood, *See, how hee is broken;* and in this sense also may Christ be said to be broken.

1 Cor. 11. 24.

John 19. 16.

Again, when thou seest the Minister *pouring out of the wine*, then exercise and actuate thy Faith in the blood of Jesus Christ, and the shedding thereof, which indeed sheweth the extent of Christs sufferings, even to the taking away of his life, which is the furthest extent of a mans suffering in this world. These two therefore, *The breaking of Christs body, and the shedding of his blood;* are fitly joyned together; the former to shew the extremity of Christs sufferings; the latter, the extent thereof, even as far as possibly could be, to the shedding of his blood.

Again, when thou seest the Minister *offering the bread and wine to the Communicants*, then by the eye of Faith see Gods love in offering his Son to every beleieving Communicant. For as verily as the Minister doth offer the bread and the wine, so truly doth God *really* offer Christ, with all the benefits of his death and passion

passion to every beleevving Communicant. I do not say *carnally*, but *really*; not the flesh of Christ, but Christ with all the benefits of his death and passion, as Reconciliation, Redemption, Remission of sins, &c. For there is not a meer Representation, but a real and true exhibition of Christ, as broken for our sins.

II. Another act of Faith to bee exercised at the Lords Supper, is *to receive Jesus Christ*. For the Believer having seen Christ with the eye of Faith under the outward elements, and fore-mentioned rites, then hee receiveth him into his heart with much joy and gladness. As therefore thou stretchest forth the hand of thy body to receive the bread and wine, stretch forth the hand of Faith to apprehend and receive Jesus Christ, and to rest upon him for life and for salvation. For Faith is that instrument whereby wee receive Christ and all his benefits, as they are offered to us in the Gospel, and sealed up to us in the Sacrament. Faith is to the soul, as the hand is to the body, that which is offered to a man for his good, the hand readily receiveth, and what the hand so receiveth is a mans own. Thus God offering his Son unto us, Faith persuades the heart of Gods good will to man, and of his true intent to have man made partaker of his Son, and thereupon apprehends him, and receives him for his own, and Christ is truly his.

III. Another act of Faith to be exercised at the Lords Supper, is *to apply and appropriate Christ to thy self*, which is implied under the Rites of *eating the bread, and drinking the wine*; whereby is meant, *a feeding upon Christ by Faith*, which is an applying of him. When therefore thou art eating the bread, and drinking the wine, feed upon Christ by a *particular application of him*, and all his benefits, to thine own souls comfort. By Faith assure thy self that Christ was born *for thee*, that hee might bee *thy Saviour*, to save *thee* from thy sins. That hee performed perfect obedience unto the Law, that his Righteousness might be imputed unto *thee*. Thus hee died a bitter cursed death to free *thee* from eternal death and condemnation, which thy sins had deserved. Thus thou oughtest to apply Christ with all his benefits unto thine own souls comfort. And thus to act Faith, is to eat and drink indeed, to communicate indeed. The truth is, this act of Faith, *in applying Christ*, is the most suitable to the Ordinance of the Lords Supper. And the more thou canst put forth the act of application therein, the greater comfort shalt thou receive

receive from the Ordinance; for propriety in Christ is that which sweetens all. Yet lest weak Christians, such as are weak in Faith, should be discouraged, and think themselves incapable of comfort, because they cannot thus feed upon Christ by Faith, they cannot apply Christ; nor the benefits of his death unto themselves.

I desire such to take notice, that though this *act of application* is the most suitable to the Ordinance, yet the former *act of receiving Christ, and resting upon him*, gives us a true interest in him, whereby Christ and all his benefits become ours, which puts us into a blessed and happy condition. Yet I would advise all such who have attained to that measure and degree of Faith, as to lay hold upon Jesus Christ, and to receive him as their Saviour, and thereupon to rest upon him alone for life and salvation; that they would strive to raise it one pitch higher, namely, to apply Christ, with all the benefits of his death and passion, unto their own souls comfort. Because this act of Faith doth especially make to our comfort and consolation, as well as to our spiritual benefit.

II. Another grace to be exercised at the Lords Supper, is *Repentance*; For a broken Christ requires a broken heart. Whereas in true Repentance there is a *godly sorrow* for sins past; And a *full purpose* and resolution of heart to leave and forsake them for the time to come, and to walk more closely with God. While you are at the Sacrament, you should exercise your Repentance in both these particulars.

1. You should labour to be affected with a true grief, and sorrow for your sins. To that end seriously meditate of the manifold sufferings of Christ; for certainly a due and serious meditation of what Christ hath suffered for our sins, cannot but affect our hearts with some measure of grief and sorrow for the same; for shall Christ bleed for our sins, and shall not wee weep for them? was Christ broken with torments for our sins, and shall not the consideration thereof break our hearts for them?

2. You must engage your selves by a solemn Vow and promise, unto God to be more watchful over your selves against sin for the time to come; and to walk more closely and exactly with God. As often as you partake of the Lords Supper, so often God reneweth the Covenant on his part, hee engageth himself afresh, to be your God, to pardon your sins, to subdue your corruptions, to write his

Law in your hearts, that is, to work in you, as a desire and disposition to the keeping of his Laws and Commandements; so a sincere indeavour after the same. And therefore it is your duty to renew the Covenant on your parts, to ingage your selves afresh in the strength of Christ, to walk as a people in Covenant with God, to bee more watchful over your selves against sin, for the time to come; to bee more his faithful servants, than ever you were before.

Having shewed both the Duties Antecedent, and Concomitant, Come wee now to the Duties *Subsequent*, such as must follow after the action of receiving: For it is not enough that you *duly prepare* your selves to that Ordinance; and *reverently carry* your selves at it, but you must likewise *walk in some measure suitably thereunto*. To that end observe these *Directions*.

1 *So soon as you get home; withdraw your self into some secret place, and there upon your knees from your heart bless God*, as for his manifold favours, mercies, and blessings, so especially and above all for the fountain of all blessings; the Lord Jesus Christ, for his Covenant of Grace made unto you in him, for adding the Sacraments as Seals to the Covenant of Grace for the strengthening of your Faith, and for making you that day partakers of his blessed Sacrament, and for that comfort and refreshment which you finde therein. I hope you are not such beasts as to forget to return thanks to God for the food wherewith your bodies are refreshed. And will you bless God for your corporal food, and not for your spiritual food, whereby your souls are nourished unto everlasting life? Will you bless God for a *crumb*, and not for a *Christ*? in whom are all good things contained in a most eminent manner.

2 *Did you finde your hearts cheated and warmed at the Lords Supper, beware of quenching that spiritual heat which was there kindled in you, by a sudden falling into worldly conferences, and fruitless discourses*; But labour to keep alive that sacred fire which you found then kindled in your hearts by prayer, meditation, and holy conferences; for know, that a sudden quenching of the Spirit, will exceedingly tend to the hardening of your hearts.

3 *Maintain a stricter watchfulness over your selves against sin for the time to come*. Were your souls washed at the Sacrament, with the blood of Christ, from the filthy spots and stains of sin, and will you soon after *with the Son wallow again in the filth of sin*.

*Omne bonum ab
ipso, &c. Aug.
de Doctr. Christi.*

fin and mine of sinnet filthines? Did you upon your approaching to that Ordinance, cast up your sins by confession? and will you now with *the Dogge*, return to your vomit again? Did you there by the eye of faith see Christ crucified for your Sins, under the rites of breaking the Bread, and pouring out the Wine, and will you now, by a fresh committing of sin, crucifie him again? rather resolve, and strive hence forward to crucifie your sins, for which Christ was crucified, to hate, abhor, and abandon every Sin as much as in you lieth.

2 Pet. 2. 22

4 *Labour to live more soberly, righteously, and godly in this present world.* More soberly towards your selves, more righteously towards your Neighbours, and more godly towards God. As you have been made partakers of an Ordinance not common to all, but peculiar to Saints, so your lives should have somewhat peculiar in them, which is not common to wicked men. You should live *convincing lives*, by exceeding others in holiness, and in righteousness. You must be more frequent and fervent in Family-duties, more careful in sanctifying the Lords Day, more just and honest in your dealings with men, living so as you may credit your Profession, and adorn the Gospel of Jesus Christ. And when you are tempted to any sin, thus reason the case with your selves; Was I not lately at the Lords Table, and did I not there vow and promise to be more watchful against Sin, and more careful to walk in the waies of godliness, and shall I now step out of the way of godliness into the way of sin? Thus lay your temptation to the touch-stone of your vow, and try whether it bee not against it: which through the blessing of God may prevent many a Sin.

Tit. 2. 12
Hac tria sint
vite regula
sanctae.

CHAP. XXIII.

Of the Common mutual Duties betwixt Husband and Wife.

HAVING shewed the general Directions which appertain to Christians as Christians,

I come now to the particular Duties which appertain to thee in thy severall and distinct relations. For it is not sufficient that thou make conscience of the general Duties of Christianity, but thou must also be conscionable in the performance of the particular duties of thy severall relations, whereby much good is both mutually communicated one to another, and received one from

Eph. 5. 22. &c.
Col. 3. 18. &c.

another. Whereas the Apostle *Paul* in setting down the severall Duties of relations, doth still bring them under three Heads, *viz.* *Husbands and Wives, Parents and Children, Masters and Servants*; I shall follow his Method, shewing thee the duties of each of these.

For the Duties of *Husband and Wife*, they may be drawn to two Heads.

- 1 To such as are common to both.
- 2 Such as are proper and peculiar to each severally.

The common and mutual Duties are these.

Eph. 5. 25,
28, 33.
Tit. 2. 4
Mat. 22. 39

I. *A loving affection of one to another.* I call this a mutual Duty, because as the Husband is to love his Wife, so the Wife is to love her Husband. Love is a duty which every Christian oweth to another, *Love thy neighbour as thy self*, saith our Saviour. Where by *Neighbour* is meant every man, every woman, so that we are bound to love every one, even our enemies, for Christs sake. But the nearer any are knit together, the more they are bound to this duty of love, and to abound therein. Now, who are so nearly knit together as Husband and Wife? and therefore there ought to be a mutual loving affection between them; and that love which one sheweth to the other will stirre up the other to require that love again, so as there is nothing lost by love.

Heb. 13. 14

II. *Outward concord and agreement.* This should be, *as farre as is possible, with all men*, i. e. so farre as may stand with faith and a good conscience; but more especially between Husband and Wife, who are so nearly knit together. For without concord and agreement between Husband and Wife, what comfort can either find in their house? The truth is, every one lives more or lesse comfortable in his house, as there is concord and agreement there. And therefore saith the Wise man, *Better is a dinner of herbs, or roots, where love is, than a stalled Oxe, and hayed therewith.* And again, *Better is a dry morsel, and quietness therewith, than an house full of sacrifice, with strife*; i. e. slender fare, yea a dry crust, with peace and concord, is more comfortable than good cheer, with strife and contention; for that will so imbitter the sweetest Meats, that a man can find little relish in them.

Prov. 15. 17

Prov. 17. 1

For the better preserving of concord and agreement betwixt Husband and Wife, take these few Directions.

- 1 *Labour to suppress and keep down all furious Passions, which doe*

doe usually occasion discord and dissention; especially when one is passionate it will be the wisdom of the other to act patience, and to express a spirit of meekness; for when both are hot and angry together, then the fire of contention is like to increase to such a flame as will not suddenly bee quenched. And therefore I would commend this rule to Married persons, *To beware of being both angry together*, but rather let one be to the other like *Dauids Harp*, to appease *Sauls* fury.

2 *Though the fire of contention be kindled at home, yet let it not break forth into thy neighbours house*; but bee sure thou keep it within thine own walls. For it is found by too frequent experience; that differences between Man and Wife being once divulged, are more hardly made up.

3 *When any difference is risen, let each strive who should first seek after peace and reconciliation*, for theirs is the glory who first begin. I have read that there was sometimes a variance between two famous Philosophers, *Aristippus* and *Æschines*, *Aristippus* at length cometh to *Æschines*, and seeks for peace and reconciliation, and withall said, *Remember, though I am the elder, and the Party wronged, yet I sought the peace*. True, said *Æschines*, *and for this I will ever acknowledge thee the worthier man, for I began the strife, but thou the peace*. But how many of us come short of *Aristippus* (though an Heathen Philosopher) in this particular; thinking it a disgrace, first to seek after peace and reconciliation?

III. *Another mutual Duty which Husband and Wife owe one to another is Prayer*. They ought to pray one for another. In a commendable performance whereof, may Husband and Wife bee helpful each to other; in all things needful to either of them; it being the means which the Lord hath sanctified for obtaining of every good thing, both for our selves and others. It is recorded of *Isaac*, *That he intreated the Lord for his wife, because she was barren, and the Lord was intreated of him*; i.e. the Lord heard his Prayer and granted his request.

IV. *Another mutual duty is, A provident care of one for another, seeking the good of one another, even as of themselves*. This th is care of one for another respecteth especially both the Soul, and the good name of each other.

1 *There ought to be a provident care for one anothers Souls*;

Mat. 7. 7
Jam. 5. 16

Gen. 25. 21

1 Pet. 3. 1.

1 Cor. 7. 16.

1 If a beleevving Husband or Wife be married to an unbeliever, they ought to use all the means they can to win the other. This the Apostle *Peter* presseth upon Wives, for he commands them so to carry themselves towards their Husbands, *That they may without the Word be won by the conversation of their Wives.* And the Apostle *Paul* intimateth this to be the duty of Husbands towards their Wives; For, saith he, *How knowest thou, O man, whether thou shalt save thy wife? viz.* by thy godly conversation. And if either of you shall be a means of the conversion of the other, how intirely will it knit your affections one to another?

2 If both Husband and Wife bee in the state of Grace, they should be watchful one over the other; as to prevent sin in one another, so to redress it the best way they can when either of them are fallen thereinto, by seasonable admonition, yea and reproof also, if admonition will not serve; Herein Husband and Wife should more respect the mutual good of one another, than fear the giving of offence.

And it is likewise a special duty incumbent upon Husband and Wife, to help forward the growth of grace in each other, as by a frequent conferring together of good things, especially of what they hear in the publick Ministry of the Word; so likewise by a constant performing family-duties, especially *Prayer*. Though this duty appertain chiefly to the Husband, yet the Wife ought to put her Husband in mind thereof, if hee forget it, and to stir him up, if hee be backward.

2 There ought to bee a provident care in Husband and Wife, as for one anothers souls, so for one anothers good name. The Husbands good name ought to bee as dear to the Wife, as her own. And the Wives good name ought to be as dear to the Husband as his own. And truly, great reason there is, that parties so nearly knit together, should be careful of one anothers good name, because a name is more precious than all the goods they enjoy.

V. Another mutual duty is, *To conceal and cover the infirmities of one another.* There is no man or woman without their infirmities; it will be therefore your wisdom to conceal the same, so far as you can with a good conscience. And truly this is one special act and exercise of love, to seek to cover and conceal the infirmities of those whom they love. How blame-worthy then are they who take all occasions to spread abroad one anothers infirmities, and many times belye one another? This faule

Viriis nemo sine nascitur. Hor.

Charitas tolerat quos amat. Greg. in Ezek.

is so much the greater in two especial respects.

1 Because the Husband and Wife know more of one anothers infirmities; and therefore if they be so ill minded, can more discredit and defame one another, than any other.

2 Because, of all other parties, they are most bound to conceal one anothers infirmities, by reason of their near union.

CHAP. XXIV.

Of Husbands Duties to their Wives.

HAVING shewed the Common-mutual duties appertaining both to the Husband and the Wife, I come now to the special and particular duties belonging to each of them severally.

And first of the duties of the *Husband*, all which may be comprized under this one word *LOVE*; for wee finde that often expressly set down and mentioned as the chief duty of the Husband.

Ephes. 5. 25, 33.
Col. 3. 19.

For the more profitable pressing whereof, I shall shew

1 The manner how it ought to be performed.

2 The particulars in which it ought to be expressed.

I. For the manner, the Apostle *St. Paul* setteth it down in two phrases.

1 *As Christ loved his Church, Husbands love your Wives, even as Christ loved his Church, and gave himself for it.* The note of comparison, *EVEN AS*; requireth not an equality, as if it were possible for an Husband to love his Wife as much as Christ loved his Church; but it notes a *similitude* and *likeness*, and implieth two things.

words.

1 That you must endeavour to come as near Christ herein as you can, never thinking you have loved enough, because you can never love so much as Christ did.

2 That though your love in *quantity* cannot be equal to Christs, yet in *quality* and condition it ought to be like his, *viz. True, Free, and Constant.*

1 As Christs love to his Church was a *true, real love*, which hee expressed, by *giving himself for her*: So should the Husbands love to his Wife be a *true, and real love*, not loving her in word onely, but in deed also, manifesting his love by some real expressions thereof.

Ephes. 5. 25.

2 As Christs love to his Church was a *free love*, for his love arose wholly and only from himself, there being nothing in the Church to move him to love her: So should the Husbands love to his Wife be a *free love*, loving her, though there were nothing in her to draw his love, but onely that shee is his wife.

John 13. 1.

3 As Christs love to his Church is a *constant and continued love*, for whom hee once loveth, hee loveth to the end: So should the Husbands love to his Wife be a *constant and continued love*, not onely by fits, for a while, but constantly till death.

Ephes. 5. 28.

2 The Husband ought to love his wife as his own body; as the Apostle St. Paul speaketh, *So ought men to love their Wives, as their own bodies.* Though the former comparison, taken from Christs Example, be the more excellent, laying forth a more perfect pattern, yet this other taken from a mans body, is more sensible, and better discerned of man. For every man knoweth how hee loveth his own body, viz. with all tenderness and compassion; fitly therefore is it added by the Apostle. And it is to be taken both as a *Motive* to stir up the Husband to love his Wife, because shee is as nearly joyned to him, as his body; and also as a *Pattern*, to shew him how hee should love his Wife, even as hee doth his body, truly and tenderly, as the Apostle in the following verses more fully expresseth it; *For no man ever yet hated his own flesh, but nourisheth and cherisheth it.*

Vers. 29.

II. The particu'ars in which an Husband ought to express his love to his Wife, are these, and such like.

1 Pet. 3. 7.

Gen. 2. 18.

Gen. 2. 25.

I By *honouring her as his companion and yoke-fellow*, which the Apostle Peter expresseth; for speaking of the Husbands duties, he reckoneth this, of *giving honour to the Wife*. The title given to the Wife by God himself, *An help meet for her Husband*, implieth a kinde of fellowship with him. And also the place whence the woman was taken, viz. *his side*, where his heart lay, implieth as much; for shee is as the heart in the body, far more excellent than any other member under the head, and almost equal to the head. It is observable, that when the woman was made, shee was not taken out of the mans head, because shee was not to rule over him; nor out of his feet, because shee was not to be subject to him as a slave, or servant; but out of his side, that hee might take her as his yoke-fellow and companion, which hee ought to do, considering they are joynt-partakers of many special prerogatives which are common to both, being *joynt-Parents* of the same chil-

children. *Joyn-Governours* of the same household, *Joyn-Partakers* of the same goods (in regard of the use of them) and *Joyn-Heirs* of the grace of life, as the Apostle *Peter* speaketh.

συγγληρόνο-
μοι.

1 Pet. 3. 7.

2 *By delighting in her.* This the Wife-man commendeth, in *Prov. 5. 19.* *Let her be as the loving Hind, and pleasant Roe, let her breasts satisfy thee at all times. and bee thou ravisht alwaies with her love,* that is, be thou enamoured with her, even to delight. Mark how the Lord termeth the Wife of *Ezekiel*, *The desire, or delight of his eyes,* because hee delighted in her, and shee was exceeding dear unto him. And truly, if a man exceed not the bounds of civility and sobriety, his affection towards his Wife cannot be too great. Haply thy Wife is not so beautiful, nor so delightful in her self, as some other women are. Yet as Parents love and delight in their children, not so much because they are comely, witty, or the like, but because they are *their* children; So thou oughtest to delight in thy Wife, not so much because she is beautiful, wise, or the like; but because shee is *thy Wife*, even the Wife which the Lord hath allotted unto thee, beleeving her to be the fittest Wife for thee, with whom thou oughtest to rest satisfied.

Ez. k. 24. 16.

3 *By treating her mildly.* The Husband must shew himself milde and gentle in all things towards his Wife. This mildness is urged by the Apostle under the contrary Vice, *Bitternes*; for saith hee, *Husbands love your Wives, and bee not bitter against them.* Where bitterness is opposed to mildness, gentleness, familiarity, and the like. So that both the speech and carriage of the Husband towards his Wife, must bee with much mildness and gentleness; If hee instruct her, it must be with all meekness and mildness; If hee command any thing to be done, it should be by way of entreating; hee should not bee too peremptory in commanding; If hee reprove her, it must be with all mildness and meekness that may be. If a *Brother* is to be restored with a spirit of meekness, as the Apostle speaketh, how much more a Wife? For this end a Husband must observe both his own present temper, and his Wives, and forbear to reprove when himself or his Wife is in passion; for while himself is in passion, hee is unfit to reprove, because passion is apt to blind reason, so as it knoweth not how to keep any mean or measure. And if shee be in passion, she is unfit to be reprov'd, because passion so fills the heart, that it's not capable of any good advice. And as an Husband in re-

Col. 3. 19.

Gal. 6. 1.

proving

proving his Wife should observe a *fit time*, so likewise a *fit place*, forbearing to doe it openly, before Children or Servants, but privately between her and himself; for her honour and credit is to be maintained before Children and Servants, as much as may be, because she is a Joyne-governour with him over them; now for her to be checked and controlled before them, will make them despise her. Herein therefore great wisdom is to bee observed.

Qu. Whether an Husband may lawfully strike, or beat his Wife?

Ans. Though the Husband hath some authoity over his Wife, yet it doth not appear that he hath any power or liberty thereupon to beat her.

1 For first, we find it neither commanded, nor commended to us in the Scriptures, there being neither precept, nor president for the same.

2 What fruit can be expected from an Husbands beating of his Wife? but a return of blowes, and scratches, to the utmost of her strength. For this is most certain, that if a man who hath no authority over another, strike him, hee will turn against him, and doe him all the mischief that he can. Now therefore there being no ground to perswade Wives, that their Husbands have such authority over them, as to strike them for their faults; what hope is there that they will patiently bear it, and be bettered by it? or rather, is it not more likely that they will not only rise against them, but if they can, over-master their Husbands, and ever after cast off all subjection to them?

3 The near conjunction and communion that is between man and wife, will not stand with such base and servile dealing, that the Husband should beat and strike his Wife. This is the next way to have her despised of Children and Servants, and so deprive her of all government.

4 Another particular wherein an Husband ought to express his love to his Wife, is, *By a diligent endeavouring of her spiritual good.* Hence the Husband is commanded to *dwell with his Wife as a man of knowledge*; i. e. able and willing to instruct her in the knowledge of the truth; wherefore else is shee to ask him *at home*? And how otherwise shall he be the guide of her youth? if he be not able and willing to guide her feet in the way of peace. But of this I spake in the Common manual Duties of Husband and Wife, set down in the fore-going Chapter.

1 Pet. 3. 7

1 Cor. 14. 35

Prov. 2. 17

Luke 1. 79

CHAP. XXV.

Of the Duties of Wives.

HAVING shewed the Duties of Husbands in reference to their Wives, I come now to shew the Duties of Wives towards their Husbands.

As the main duty on the Husbands part was *love*, so the main duty on the Wives part is *subjection*; under which many particulars are comprised.

Ephes. 5. 22

The subjection of the Wife to the Husband implieth two things.

1 That she acknowledge a superiority in her Husband.

2 That she put in practise such duties as doe issue and flow from the acknowledgement of that superiority.

I. The former is not only a duty, but the ground of all other duties whatsoever; for till the Wife be fully satisfied about the superiority of her Husband, no duty will be performed by her as it ought. Therefore Wives ought to learn this point in the first place, *viz. That their Husbands are their superiours*; which clearly appeareth,

1 By the order of Creation. The Man was first created, and thereupon had the Birth-right.

For primogeniture.

2 By the instruction of God, who said to the woman, *Thy desire shall be subject to his, and he shall rule over thee*,

Gen. 3. 16

3 By the names and titles given in Scripture to the Husband, which doe imply a superiority in him, as *Lord, Guide, Head, &c.* I grant indeed there is but a very little disparity, and small inequality between Husband and Wife, being both governors of the same Family, Parents of the same Children, and heirs together of the grace of life, yet God having so expressly appointed subjection on the Wives part, it ought to be acknowledged.

1 Pet. 3. 6
Prov. 2. 17
1 Cor. 11. 3

1 Pet. 3. 7

II. As the Wife ought to acknowledge and yeeld a superiority in her Husband, so she ought to put in practise such duties as doe issue and flow from the acknowledgement thereof, which may be branched into three particulars.

1 *Honour.* This God requires of all inferiours towards their Superiours, in the fifth Commandement, and therefore is a

Exod. 20. 12.

duty

duty incumbent upon all Wives in reference to their Husbands, who are their superiours, as being their Lords, Guides, and Heads. This honour VVives ought to expresse,

1 By their *inward esteeme* of their Husbands, accounting them worthy of honour for their place sake, because they are their *Husbands*, whether they be richer, or poorer; elder, or younger than selves.

2 By their *outward respect*, which they should manifest, both by their reverend carriage, and speech, giving them such title, as signifie superiority, and favour of respect.

2 Another Branch of the VVives subjection, is *Meekness*; which she ought to shew,

1 In a quiet taking of reproof from her Husband. As it is the Husbands duty to reprove his Wife upon just occasion, so it is her duty to take it with all meekness, and mildness; and to endeavour to amend and reform what is justly reproved. Yea, though the Husband should chance to reprove his VVife wrongfully (as even the best and wisest sometimes may doe) it will bee a part of wisdom in the wife, rather to take it meekly and patiently, than to break forth into passionate expressions; yet in such a case she may clear her own innocency, and shew her Husbands mistake; but if he will not beleieve her, or turn away from her, she ought to bear it with meekness and mildness.

2 In being willing to be advised by her Husband, and ready to follow his good advice; yet if the VVife hath a clearer sight, and seeth better than her Husband what God hath commanded, though she may not *usurp authority over her Husband*, yet she may and must in all humility perswade and advise him to that which is good. And happy is that Husband (if hee can see his own happiness) in whose bosome the Lord hath laid so good a counsellor.

3 Another Branch of the VVives subjection is, *Obedience*; and indeed this is the principal part of that subjection which the Apostle requireth of VVives to their Husbands, *Wives submit yourselves unto your own husbands*. And the Apostle Peter commands this duty unto VVives, by the example of Sarah, who obeyed Abraham.

Now Sarahs obedience to Abraham was eminent in two things especially.

1 In doing what he required of her; for when on a sudden there

1 Tim. 2. 12

Ephes. 5. 22.

1 Pet. 3. 6

there came three men to *Abraham*, and he was desirous to en-
ertain them, he bid his VVife make such and such provision
with all possible speed, and accordingly she did.

Gen. 18. 6

2 In forbearing to doe any thing without his consent. Though
Sarah was highly provoked by *Hagar*, who despised her Mi-
stris, yet would she not deal roughly with her, much less turn
her out of doors, till she had her Husbands consent, who said
unto his wife, *Doe to thy Maid as it pleaseth thee*. In like man-
ner, should VVives manifest their obedience to their Hus-
bands.

Gen. 16. 4. 6

3 In a ready and willing doing of what their Husbands require
of them.

2 In a forbearing to doe things which appertain to their Hus-
bands authority, without their particular, or at least general con-
sent. VVhen an Husband, from the experience hee hath of his
VVives wisdom and faithfulness, giveth liberty unto her to doe
what she pleaseth in the Household affairs, then the VVife may
doe much without a particular consent from her Husband, but
otherwise she shall doe well to forbear, unless upon good ground
she is confident her Husband will not dislike the doing of such
a thing.

For the kind of obedience which the VVife is to yeeld to the
Husband, the Apostle sets it down in two expressions, *As unto the
Lord, and in the Lord*.

Eph. 5. 22

Col. 3. 18

ως τῷ Κυρίῳ

The former hints unto us, that the VVives obedience must
be a *consciencious obedience*, that is, in obedience to God, to his
Ordinance and Commandement, who requireth it of them; so
that it must be in conscience of the Ordinance of God, and in
obedience to his command; and thus will their obedience to
their Husbands be an acceptable service unto God. For as they re-
leeve Christ in the Poor, who releeve them for Christs sake, so
those VVives obey God in their Husbands, who obey them for
Gods sake, I mean out of conscience to the ordinance and com-
mand of God.

Mat. 25. 40

The latter expression, *in the Lord*, hints unto us, hat the Wives
obedience must bee in all lawful commands, not extending to
any thing against the VVill of God; so that if Husbands com-
mand any thing against the revealed VVill of God, their VVives
are not bound to obey them: for their Husbands power is subor-
dinate to the Power of God, and the subordinate power must

ως Κυρίῳ.

ever yeeld to the supream power. And therefore if Wives shall out of respect to, or fear of their Husbands, yeeld obedience to any unlawful command, doing that which is evil, their Husbands command will be no good plea, much less sufficient excuse for them.

CHAP. XXVI.

Of the Duties of Parents.

HAVING shewed the Duties of Husbands and Wives, I come now to shew the Duties of Parents and Children.

The Duties of Parents in reference to their Children, are these.

I. To see that they bee admitted into the Church by Baptism in convenient time, i. e. within some few daies after they are born. The Jew. were commanded to circumcise their children on the eighth day; But though Baptism succeeded in the room of Circumcision, as the Apostle hinteth; yet are not wee now under the Gospel strictly tied to that day; notwithstanding from that command of God to the Jews, wee may doubtless infer, that the Children of Christians may and ought to be baptized within some few daies after they are born.

II. To train them up in the fear and nurture of the Lord. This duty the Apostle Paul in special presleth upon Parents, The Parents, saith hee, bring up your Children in the nurture and admonition of the Lord, q. d. Let your main care be, not how to make them rich, but religious, how to work the sincere fear of God into their souls, that as God of his infinite goodness hath made them your children by natural Generation, so you should strive and endeavour to make them his Children, by a godly and religious education. Austin in his fifth Book of Confessions, speaking of his Mother Monica, saith, That shee travelled with greater care, and stronger pain for his spiritual birth, than for his natural birth. And truly the like care and pains should be in all Parents towards their Children. Not thinking it sufficient that they have brought them up to some good Trade, whereby they may live another day: But they must likewise bring them up in the fear of God, teaching them so to serve him here, that they may live with him eternally in the Heavens.

Gen. 17. 12.

Col. 2. 11, 12.

Ephes. 6. 4.

Majori sollicitudine me paraverat spiritu, quam carne, &c. Aug. Confess. lib. 5. cap. 9.

For your better help herein take these few *Directions*.

1 *Instruct them in the Principles of Religion, by teaching them some good Catechism, which should be frequently, if not daily performed, though but a very little at once, to prevent weariness in your children.*

Q. How soon should wee begin to teach our children?

A. When they are able to learn any thing that is evil, it is high time to teach them something that is good. *Solomon saith, when hee was young and tender, his Father taught him.* And that his Mother did so too, you may read in the last chapter of the Book of *Proverbs*.

Prov. 4. 3. 4.

Prov. 31. 1, 2.

2 *Sometimes instruct them in the practical part of Christianity, by calling upon them frequently to read the Scriptures; daily to offer up a morning and an evening Sacrifice of prayer and praise unto God; constantly to give thanks before and after meals, carefully to avoid all known sins, and diligently to perform every known duty, and that out of conscience.* This the Lord commended in *Abraham*, *I know him*, saith God, *that hee will command his children, and his household after him, to keep the way of the Lord, to do justice and judgement.*

Gen. 18. 19.

3 *Bring them with you to the house of God, so soon as they can remember any thing which they hear.* When *Joshua* read the words of the Law before the Congregation of *Israel*, it is expressly said, *That the women and the little ones were amongst the men.*

Josh. 8. 35.

4 *Examine your children at home of what they have heard in the publick Congregation, and labour to make it more clear and plain to their understanding.*

5 *Be often speaking before them of the great things the Lord hath done for his Church and people, both of old, and in your daies.* This the Lord commanded the *Israelitish* Parents to do to their children, which wee finde accordingly practised by them. As children generally have good memories, so they are excellent at the remembring of stories.

Joh. 4. 6.

Psal. 78. 45, 6.

6 *Be patterns of piety and godliness unto your children.* For the truth is, there is great force in Examples to draw others either to good or evil. And it is usually the disposition of Children to follow their Parents; And therefore how doth it concern Parents to look to their waies and courses, especially how they behave themselves before their children, who are much inclined to follow their example? Oh that all Parents would seriously think

of

of this, that the consideration hereof might reclaim them from all loose and wicked courses, lest by their evil example they make their children twofold more the children of Hell, than they were by nature!

7 *Be sure you forget not daily to pray to God for them,* especially that hee would indue them with his saving, sanctifying graces, that as they grow in years, so they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. And for your encouragement know, that *children of many prayers seldome miscarry.* Parents are generally careful to lay up wealth and riches for their children, oh that they would be as careful to lay up a stock of prayers for them in Heaven, which will questionles prove their childrens best portion!

Oh that all Parents would thus endeavour to bring up their children in the fear and nurture of the Lord, that as they were instruments to beget them *in the flesh*, so they might be instruments to beget them in the *Faith*: which is the main duty incumbent upon Parents in reference to their children.

III. Another duty is, *To provide for the bodies of their children, as well as for their souls.* This the Apostle intimateth, where hee saith, *If any provide not for his own, and specially for those of his own house, hee is worse than an Infidel, viz.* in this point, because he by the light of nature knoweth this to be a duty. And again saith the Apostle, in 2 Cor. 12. 14. *Children ought not to lay up for their Parents, but Parents for their children;* as God shall bless them. But yet beware of with-holding thy hand from works of charity, because of many children, nay rather, the more children thou hast, the more liberal thou oughtest to be, that so the Lord may double his blessing upon thee and thine; for the *seed of the merciful*, saith the Psalmist, *are blessed.* And saith the Apostle, *Hee that soweth bountifully, shall reap bountifully.*

IV. It is the duty of Parents to *rebuke their children when they do amiss*, whereby you may both free your selves from the guilt of your childrens sin, and prevent much evil in your children. For questionles the want thereof is one special cause of so much wickedness and prophaneness in many children.

V. *When reproof prevails not, you ought to correct them for their faults.* This duty the Scripture often presseth upon Parents; *Chasten thy Son while there is hope, and let not thy soul spare for his crying;* or, as the Original properly signifieth, *Let not thy*

1 Tim 5. 8.

Hac parte fidelis, si curam suorum non habeat, infideli deteriore est, absolute deteriorem esse, non est necesse. Estius.

Psal. 37. 26.

2 Cor. 9. 6.

Prov. 19. 18.

soul spare to his destruction. Intimating, that the Fathers sparing of his child, may tend to his destruction, or as wee use to say, *bring him to the Gallows.* So that too much lenity, may prove the greatest cruelty in the issue. An Ancient Father in the Church relates a sad story of a youth, whose usual custome it was upon any thing that crossed him, to curse and blaspheme, and not being duly corrected for the same, hee continued in that wicked course to his dying-day; and as the story noteth, the Devil was seen to carry him away. But herein two extreames are carefully to be avoided, *viz. Lenity, and Severity.* As Parents ought not to bee too indulgent towards their children, which was *Elies* fault for which, sore judgements befell both him and his children: So neither should they be too severe in correcting their children, as some are, having no respect either to the fault, age, or disposition of their children. Therefore the Apostle giveth this dehortation unto Parents, *Not to provoke their children unto wrath.*

* VI. A nother duty is, *To bring up their children in some honest Calling,* it being the ordinary means, as to prevent idleness, which is the bane of youth, so to inable them to live in the world, and to be serviceable to the Kingdome wherein they live. In the choice of a Calling, respect should be had, as to the childrens ability and fitness, so to their disposition and inclination, carefully observing to what Callings they are most disposed.

VII. *To provide fit Matches and Marriages for their children,* It being the means the Lord hath sanctified for the keeping their bodies chaste and undefiled. This the Lord gave in commandment to his people of old, by his Prophet *Jeremy*, saying, *Take Wives to your Sons, and give your Daughters to Husbands.* In the choice of an Husband or Wife, the Parents ought to have greater respect to piety and prudence, thn to wealth and riches, for thereby shall they procure much happiness to their children in their Marriages.

CHAP. XXVII.

Of Childrens Duties.

HAVING shewed the Duties of Parents towards their Children, I come now to shew the Duties of Children in reference to their Parents, which may bee brought to three heads,

Gregor. Dial.
l. 4. cap. 18.

1 Sam. 2. 31, 32.

Ephes. 6. 4.
Col. 3. 21.
Patres non oportet
asperos esse circa filios.
Cyp. Testim. l. 3.
cap. 71.

Jer. 29. 6.

viz. 1. *Obedience.* 2. *Honour.* 3. *Gratitude.*

1. *Obedience.* This is often pressed in Scripture as the main and principal duty of Children in reference towards their Parents. Their Obedience ought to be expressed;

1 By a cheerful yielding to their Precepts and Commands, readily doing what they require of them, and that for conscience sake, even to the command of God, who requireth this duty at their hands; for saith the Apostle, *Children obey your Parents in all things, for this is well-pleasing to the Lord.* And again, *Children obey your Parents in the Lord, for this is right.* In the former place, it is in all things. In the latter, it is in the Lord; whereby is implied, that Childrens Obedience must be in all things honest and lawful, agreeable to the Word of God; so that if their Parents should command them to do any thing contrary to the Word of God, they must therein obey God, and not their Parents. For children are no further bound to obey their earthly Parents, than may stand with obedience to God their heavenly Father.

2 Children ought to express their obedience to their Parents, in hearkning to their good instructions. It being the duty of Parents to instruct their children, it must needs be the duty of children to hearken unto, and to obey their good instructions, which Solomon much presseth upon children. *My Son,* saith hea, *hear the instruction of thy Father, and forsake not the Law of thy Mother.* Where hee doth not only command children to obey the wholesome Instructions of their Fathers, but doth likewise insinuate, that they should not sleight and reject the advice of a Mother, because of the weakness of her sex. As children ought to hearken to the good instruction of their Parents in all things, so more especially in two things:

1 In the choice of their Callings.

2 In the choice of their Matches.

1 The former is commended in the Scripture by the approved practice of godly children, as of *Jacob, Samuel, David,* and others. And truly, in regard that Parents are the means of bringing up their children in the world, till they are fit for Callings, and that not without much care and cost; is it not most meet and just that their counsel and advice should be taken in the choice of their Calling; and course of life? And as in their Callings, so likewise in their *Marriages*, and not to marry without their consent, which the very light of nature teacheth, and God himself com-

mandeth.

Col. 3. 20.
Ephel. 6. 1.
κατὰ πάντα,
ἐν Κυρίῳ.

Prov. 1. 8.

Gen. 28. 2.
1 Sam. 1. 28.
1 Sam. 17. 15.

mandoth, when hee layeth a charge upon Parents, to give their Daughters to Husbands; and to take Wives for their Sons, which doth necessarily imply, that children ought not to take unto themselves Wives or Husbands without, especially against their Parents consent. Such Marriages have by the *Fathers* of the Church been declared unlawful; yea and to be of no force till the Parents do ratifie them. And therefore such children as shall adventure to joyn themselves in Marriage without their Parents consent, how can they expect a blessing from God upon them? yea they have rather cause to fear the curse of God upon them, and their posterity. How did the curse of God fall upon *Esau*, and his posterity, because he married against the consent of his Parents, taking unto himself Wives, which were a grief of mind unto *Isaac* and *Rebeckah*.

Deut. 7. 3.

Fili: sine consensu parentum rite & jure nubere non possunt. Tertul. ad uxorem. lib. 2.

Gen. 26. 34. 35.

II. Another duty which children owe unto their Parents, is *Honour and Reverence*. This the Lord in expresse terms requireth of all children in the fifth Commandement, *Honour thy Father and thy Mother*. This honour and reverence children must manifest,

Exod. 20. 12.

1 By their modest silence before their Parents, not forward to speak in their presence without leave from them.

2 By their humble speeches; speaking unto them submissively and reverently, giving them fitting titles, as *Father*, *Sir*, and the like.

3 By their respective carriage, which they should shew by uncovering their heads, bowing their body, standing up before them, with the like. *Joseph*, though highly advanced, yet when hee appeared before his Father with his two Sons, the text saith, *Hee bowed himself with his face to the earth*. Yea though his Father was blind through age, and therefore could not see what respect his Son shewed to him, yet notwithstanding he bowed to the very ground. And when *Solomon* heard of the approach of his Mother, the Text saith, *Hee rose from the Throne to meet her, and bowed himself unto her, and set her at his right hand*, and all this in token of his reverence, and to give good example unto others.

Gen. 48. 12.

1 King. 2. 19.

III. Another duty which children owe to their Parents, is *Gratitude*, a thankful requital of their love, and care, which the Apostle in expresse terms requireth of all children, namely, *to requite their Parents, for that*, saith hee, *is good and acceptable before God*. This requital may and ought to be manifested several waies. As

1 Tim. 5. 4.

Gen. 43. 25
Gen. 45. 9

Gen. 47. 12

Ruth 2. 18

Valer. Max.

1 Joh. 3. 17

1 By relieving them according to their need, if God give ability, Josephs practise herein is set before us as a Pattern, who being in prosperity, and his Father in want, first sent him corn freely out of Egypt, and afterwards sent for him into Egypt, and there furnished him plentifully with corn, and all other needful things; inasmuch that the text saith, *Joseph nourished his father and brethren, and all his fathers household with bread; according to their families.* And it is recorded of Ruth, that she did not only glean for Naomi her Mother in Law, but having food given her by Boaz, servants for her refreshment, *she reserved part thereof, and gave it to her mother.* I have read of a Daughter, whose Father being sentenced to be famished to death, and thereupon none being suffered to bring him Meate, she gave him suck with her own breasts. How blame-worthy then, yea and unnatural are such Children, whose Parents being poor, and themselves able to relieve them, doe notwithstanding suffer them to want things needful? Saint John saith, *That the love of God dwelleth not in him who shutteth up his bowels of compassion from his brother.* How then can it dwell in that Child, who shutteth up his bowels of compassion against his own Father or Mother? who having not only a sufficiency, but also an affluency of worldly things, suffers his Parents to want necessities?

2 By loving their Parents. And truly that love which Parents bear unto their Children, and have manifested by bringing them up in the world, should by the law of equity stirre up in Children a love to their Parents? for love deserveth love.

Gen. 9. 22, 23

3 By concealing and covering their infirmities, which will evidence the truth of their love to their Parents, and procure Gods blessing upon them. *Shem and Japhet* we read were blessed for this, because they would not behold the nakedness of their Father, when being drunken he lay uncovered in his Tent; and *Cham*, for discovering and making known his Fathers nakedness, was cursed of God. As therefore Children would avoyd Chams curse, let them carefully shun Chams Sin, forbearing to blazen abroad their fathers infirmity.

C H A P. XXVIII.

Of the Duties of Masters.

THE last Head of Family relations is *Master and Servants*.

The Duties of Masters in reference to their Servants, may be brought under two Heads.

1. Such as concern the Bodies of their Servants.
2. Such as concern the Souls of their Servants.

The Duties of Masters, in reference to the Bodies of their Servants, are.

1. *To provide fitting raiment for them, such as may fence them against the extremity of the weather.* I mean if by agreement they are bound to find them apparel, as is the condition of most Apprentices.

2. *To give them wholesome and sufficient food.* As their food must be *wholsome* for the preservation of their health, so *sufficient* for the encrease of their strength, that they may be the better enabled with cheerfulness to doe their Masters service. *Salomons* Housewife among other things is commended *for her giving meat to her household, and a portion to her maidens.* VVhereby is meant a sufficient portion and quantity of meat to her servants. Oh that all Husbands would imitate her herein, and not pinch their Servants bellies, which too many doe!

3. *To afford them Physick when they are sick.* For Masters are commanded *to give unto their servants that which is just and equal.* And is it not just and equal that those servants who labour for their Masters in the time of their health, should be cared for by their Masters in the time of their sickness? The *Centurions* care for his sick Servant is left upon record for our imitation, who used the best means he knew for his Servants recovery; which was to goe unto Christ. The humanity of this *Centurion* being a *Gentile*, may be a witness against the inhumanity of many Christians, who take little care for their sick Servants.

4. *Not to oppress them with labour, by over-working them,* requiring more of them than they are well able to perform. This would be cruelty in a man to his Beast, much more in a Master to his Servant. Indeed the *Egyptians* dealt so cruelly with the *Israelites*,

Prov. 31. 15

Col. 4. 1.

Mar. 9. 6

Exod. 3. 7. 8

raelites, that they groaned under their burthens, whose groans ascended unto the ears of God, who thereupon came down to deliver them from their bondage. And let Gods hearing the cry of those oppressed Servants, and revenging them of their Oppressors, make all Masters beware of laying heave burthens upon their Servants, requiring more of them than they are well able to perform, lest their groans ascend up unto God.

Deut. 24. 14

Levit. 19. 13

Jam. 5. 4

5 To pay them their wages when it is due, without delaying it, or defrauding them of any part thereof. It is reckoned in Scripture as a crying Sin, to keep back and withhold the Labourers, or Servants wages; a sin that crieth unto God for vengeance, who is the Poors avenger; and as he taketh special notice of their wrongs and oppressions, so will he take care to avenge the same.

II. The Duties of Masters in reference to the Souls of their Servants are,

Deut. 6. 7

Gen. 18. 12

Deut. 6. 6, 9

Col. 3. 16

Vult Doctrinam Evangelii illis esse familiarem. Cal. in loc.

I To instruct and Catechise their Servants in the Principles of religion. For if it be a duty incumbent upon all Masters of Families to provide for the nourishment of the bodies of their Servants, how much more then should they be careful for the nourishment of their souls? yea let all Masters of Families know, that they are as expressly charged to reach and Catechise their Servants, as the Minister is to instruct his Flock; witness Gods command to the Israelites, *Then shalt talk of my Lawes when thou sleepest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* And God hath manifested his approbation thereof, by commending Abraham for his practice therein.

2 To cause the Scriptures to be frequently read in the Family. We read that under the Law the people of Israel were commanded to cause the words of the Lord to be written upon the Posts of their Houses, to the end they might be frequently read by every one in the House. And saith the Apostle Paul, *Let the Word of Christ dwell in you.* By the Word of Christ, the Apostle meaneth the Doctrine of the Gospel, which was published by Christ, and is contained in the Old and New Testament. *Let this word,* saith the Apostle, *dwell in you,* i. e. be yee much imployed in the reading thereof, as in your Chhchs, so in your Families; or as Calvin interprets it, *Make the Word familiar to you;* by giving it household entertainment. But oh! what a stranger is the Word to most Families? how seldom is it read amongst them? *If thou*
house

house be an Hell where the Scriptures are not read, as Luther said, Oh how many houses are there as so many hells; for want of reading the Scriptures?

3 To pray daily in and with their Family. To offer up a morning and an evening sacrifice of prayer and praises unto God in their Family. For the better stirring you up to this much neglected duty of Family-prayer, I shall commend a few Arguments.

1 Taken from the practice of the faithful in all ages. Wee read it was *Abrahams* practice wheresoever hee came, to build an Altar to God, where God should be called upon joyntly by him and his family. Wee read likewise it was *Jobs* practice, as you shall finde, *Job* 1. 5. And *Jashnahs*, as appears by his protestation, *As for mee and my family, wee will serve the Lord.* In the New Testament it is recorded of *Cornelius*, *That hee was a devout man, who feared God with all his house, and prayed to God alwaies;* which implieth hee kept a constant course in prayer. Now these things are recorded for our learning, that so we might write after their Copy, by following their Example in so excellent a duty.

Gen. 12. 8. &
13. 4. & 21. 33.

Josh. 24. 15.
Act. 10. 2.

2 Every Master in his Family is both a King, a Prophet, and a Priest. Hee is a King to govern his Family, a Prophet to teach and instruct his Family, and a Priest to offer the sacrifice of prayer and thanksgiving; not only for himself, but also for all those who are committed to his charge. Let therefore all Masters of Families know, that it is their duty which God will require of them, not onely to pray by themselves (and yet I would to God all did but that) but also to call together all their family, and to bee their mouth unto God in prayer, unto which they may be encouraged by Gods gracious promise, *That where two or three are gathered together in Christs name, there hee will be in the midst of them.*

Mat. 18. 20.

3 A Master of a Family by his daily offering up a morning and evening sacrifice of prayer and praise, will make his house a house of prayer, or little Temple, which God will fill with his presence. Yea a Christians house is hereby made Gods Church, by a constant performance of holy duties, which is a great honour unto a family.

4 Family-prayers are a special means to bring down Gods blessing upon the whole family, and upon all their lawfull undertakings. As God blessed the house of *Obed-Edom* for the Arks sake: So will God bless those families in which his name is called

2 Sam. 6. 11.

Jer. 10. 25.

icalled upon; For godliness is profitable unto all things, as well in families, as in any other societies.

5 Another Argument may be taken from the danger of neglecting this duty of Family-prayer, for such do incur the danger of Gods wrath and fury. *Pour out thy fury upon the Heathen that know thee not, and upon the families that call not upon thy Name,* saith the Prophet *Jeremiah*. Which words contain a fearful imprecation against all prayerless-families. And it is observable, that such as neglect this duty of prayer in their family, are joyned with the Heathen; and truly very fitly, for wherein do they differ from the Heathens, who have not so much as a form of godliness in their families, upon whom God will power out his fury? Oh think of this all yee who make no conscience of praying daily with your families, consider it well, and lay it to heart! Are yee not under that Propheticall curse, and liable to the pouring forth of Gods wrath and fury, both upon your selves, and upon all that belong unto you? even your Wives, your Children, your Servants, yea and very wares and goods? It may well be written upon the doors of such houses, as one saith, *Lord have mercy on us;* for surely the plague of God is not far from them, but nigh unto them.

Obj. Mee thinks I hear some saying, they are convinced of the necessity of the duty, and fain they would do it, but oh they cannot, they know not how to pray.

Ans. I would advise such rather to read some good prayer, than altogether to omit the duty; for many Masters of Families who are not able to conceive a prayer of themselves, yet if they meet with a form of prayer answerable to their occasions, can pray heartily and earnestly. Yet I would not have them ever content themselves with reading a form of prayer, but to labour to pray of themselves without a book. And for your help therein, take these *two Directions*.

1 Carefully observe the prayers of others, their order and method.

2 Take notice of your own sins in particular, and of your particular wants, what graces you stand in need of, and desire. As also take notice of the particular blessings God bestoweth on you, and thereby you will be enabled in some measure to pray your selves, by confessing your sins unto God, and begging, as the pardon of them in and thorow the merits of Jesus Christ, so such
graces

graces as you stand in need of. And when once in any competent measure you can pray for your selves, then by degrees you may come to pray with your Family.

C H A P. XXIX.

Of Servants Duties to their Masters.

HAVING shewed the Duties of Masters in reference to their Servants, Come wee now to the Duties of Servants in reference to their Masters; which may be brought to three heads viz.

1 Obedience. 2 Diligence. 3 Faithfulness.

1. Obedience is that the Apostle St. Paul often presseth upon Servants, as a main and principal duty. And indeed no inferiours are more bound to obedience than Servants. Your Obedience must be manifeste in two particulars.

1 In a ready yeelding to your Masters commands. For indeed it is the proper work of a Servant to hearken to his Masters Precepts, and to yeeld ready obedience unto them.

2 In a patient bearing of reproofs and corrections, yea though the correction be wrongfully inflicted, without just cause, which the Apostle Peter expressly requireth of Servants, for saith hee, Servants be subject to your Masters with all fear, not onely to the good and gentle, but also to the froward: For this is thank-worthy, if a man for conscience towards God, indure grief, suffering wrongfully. For what glory is it, if when yee be buffeted for your faults, yee take it patiently? but if when yee do well, and suffer for it, yee take it patiently, this is acceptable with God. And if unjust correction ought patiently to be born, then much more unjust reproofs. But if the reproof or correction be just, then you ought speedily to amend and reform the things for which you are justly reprov'd or corrected. For the Manner of Servants Obedience, the Apostle sets it down in several expressions. As

1 It must be a sincere Obedience. This the Apostle Paul sets down with two expressions in one verse.

1 Negatively, Not with eye-service.

2 Affirmatively, With singleness of heart.

Not with eye-service, which implieth a meer outward service onely, to gausse the eye of man, But with singleness of heart, q. d. Let not your Obedience be hypocritical, meerly to be seen of your Ma-

Ephes. 6. 5, 6.
Col. 3. 22.

1 Pet. 2. 18,
19. &c.

μη ἐν ὀφθαλμοῖς
μοδουλεύεις,
ἀλλ' ἐν ἀ-
πλότῳ
καρδίᾳ.
Col. 3. 22.

sters, but let it be in truth and uprightness of heart, doing service to your Masters in the sincerity of your hearts, without any hypocrisie or dissimulation, labouring in your Masters absence as well as in his presence, remembering Gods eye is ever upon you.

Col. 3. 23

2 Your obedience must be *conscientious*, for conscience sake, because the Lord requireth it at your hands; so much the Apostle expresseth, for speaking to Servants, he saith, *Whatsoever yee doe, doe it heartily, as to the Lord*, q. d. whatsoever service yee doe to your Masters, doe it for the Lords sake, because he hath commanded it, and therefore doe it out of conscience to the Word, and command of God, who requireth you to yeeld sincere service and obedience to your Masters, for this will stirre you up to doe it after the best manner you can, that so God may accept thereof, and reward you for the same.

in Iux^{as}.

Ephes. 6. 7

μετ' εὐνοίας.

3 Your obedience must be *cheerful*. This the Apostle intimateth, Collos. 3. 23. where he saith, *Whatsoever yee doe, doe it heartily*: i. e. whatsoever yee doe in the service of your Masters, doe it *from the heart*, as it is in the Greek, that is, with good will, as the Apostle in another place expounds himself, saying, *With good will doing service*; or us the Greek word properly signifieth, *with a good and cheerful mind*. So that Servants ought not to doe their work grudgingly, or discontentedly, as it were with an ill will, but cheerfully, with a good will.

κατὰ πάντα.

Col. 3. 22.

4 Your obedience must be *universal unto every thing which they require of you*; so much the Apostle expresseth, *Servants*, saith he, *obey your Masters in all things*, i. e. not only in such things as seem easie, and most pleasing to your fancy, but whatsoever they command you, being not contrary to the Word of God, but are in themselves honest and lawfull; for if they shall command you to lye, swear, or to use false weights and measures, which are things forbidden by God, you ought not therein to yeeld to their commands, but to say unto them, as Joseph did to his Mistress, *How shall I doe this great wickedness, and sin against God? though bee was a Servant to his Master, yet would bee not be a Servant to his Mistres lusts*.

Joseph servus
est, sed pravis
Damina sua cu-
piditatibus ser-
vire nescit. Gre-
gor.

II. Another Duty incumbent upon Servants is, *Diligence in dispatching their Masters work and business*, without loitering, or minding their own ease and pleasure; but as their strength and time is their Masters, so they ought to put forth their strength,

and

and imploy their whole time in their Masters service; I say, their whole time, excepting some part thereof for their secret devotions, especially their Morning and Evening Prayers unto God: for Servants must have respect to their Master in Heaven, as well as to their Master on earth, and make as much conscience of performing their duty to him, as to their Masters according to the flesh; for indeed, the Lord is the best Master, who gives the best wages, and largest rewards.

III. Another Duty is *Faithfulness*. Servants must shew all *faithfulness* to their Masters, as the Apostle expresseth. Both that *trust* that is reposed in Servants, and that *account* that is to be taken of them require faithfulness. Doe you not remember what the Lord said to his Steward, *Give an account of thy Stewardship?* And were not all the servants to whom talents were committed called to an account? How then doth it concern all Servants to be faithful to their Masters, which they ought to express both in their words and deeds.

Tit. 2. 10

Luke 16. 2
Mat. 25. 19

1 In words, not daring to excuse any unwarrantable act with the telling of a lye, which is to adde sin unto sin; let all lying Servants consider the fearful Judgement executed on *Gebazi*, who when his Master asked him *where he had been*, presently answered him with a lye, saying, *Thy servant went no whither*; *whereupon he went out of his presence a Leper as white as snow*.

2 King. 5. 25

2 In deeds, and that several wayes.

1 Not disposing their Masters goods at their own pleasures, either to themselves, by taking more than is allowed them, or to others, by giving any part thereof away. Many Servants think they may lawfully give away *Victuals*, and other things of their Masters to the Poor; but though they may inform their Masters, or Mistresses, of such things in the house meet to be given away, and likewise of persons fit to receive such almes; yet have they no power of themselves to give away any thing of their Masters: and pretence of Charity is no good excuse for Theft.

2 Not pilfering and purloining their Masters goods to their own private use, which the Apostle expressly condemneth in Servants, *Tit. 2. 10*. Let all pilfering Servants know, that *there is a Book full of Curses and Plagues against every one that stealeth, or sweareth, which Book is large, twenty cubits long, and ten cubits broad, and yet is filled with Curses that shall come swiftly upon them*, as the Prophet *Zechary* speaketh.

Zech. 4. 2, 3

Tit. 2. 10.

3 But rather labouring to preserve, and increase their Masters estate by all good and lawful means. Thus the Apostle Paul expresseth the duties of Servants, *Not purloining, but shewing all good fidelity, viz. to their Masters, in increasing their estate, which is highly commended in that faithful servant in the Parable, for which hee received from his Lord and Master, both a gracious approbation, in these words, Well done good and faithful servant, thou hast been faithful in a few things; and also a plentiful remuneration, in the next words, I will make thee Ruler over many things, enter thou into the joy of thy Lord.* So that hee that is faithful in a little, taketh the best course to become Ruler of much, if the Lord see it good for him.

CHAP. XXX.

Of resting upon Christ alone for Life and for Salvation.

HAVING in the foregoing Chapters given you several practical Directions for your Christian Conversation in the world, shewing you how to walk with God all the day long, in your several Callings, Conditions, and Relations, I shall close this Treatise with one general Caution, namely, *That when you have in some measure put in practice the forementioned Rules and Directions, you would beware of resting therein, and of looking for life and for salvation in and thorow them.* And truly, there is good reason for this Caution, because it is natural for men out of Christ to seek for salvation by their own works, and to rest on them; which is one of the most dangerous things in the world: For so long as a man doth so, hee is incapable of Christ, as seeing no need hee hath of a Saviour. It is said of the Jews, *that they lost salvation, because they sought it not by Faith, i. e. by Faith in Christs Righteousness; in what he had done and suffered, but sought it by their own Righteousness, i. e. by resting in their own works, which indeed is the high-way to hell and destruction, as well as the way of sin, though it be somewhat a cleaner way. For there is a double way to hell, The way of sin, and the way of Duty. The way of sin is a filthy, dirty way, whereas the way of Duty is a fairer, cleaner way: In man Duties rested in are the ready way to hell and destruction. Whereupon it was the counsel of Luther, To take heed not onely of our sins, but also of our duties, i. e. of resting in them, and build-*

Rom. 9. 32.

ing

ing our hope of salvation upon them. Therefore to take you off from that, I shall commend to your serious consideration two fundamental Principles, necessary to be known of all that will be saved.

1 That Jesus Christ is the only way and means of salvation.

2 That believing in Christ is the only means of partaking of him, and of salvation by him. As there is no salvation but by Christ, so there is no having Christ and salvation but by Faith.

The former is clear from many places of Scripture; as first from that known place, *Neither is there salvation in any other, &c.* Here the Apostle plainly shews, that there is no salvation but by Christ, for which hee gives a sufficient reason in the next words; *For there is no name under Heaven given among men whereby wee must be saved;* implying thereby, that if through Gods free Grace wee be saved, it must necessarily be in and by Jesus Christ. For it is not *the name of a mans own duties or righteousness* whereby hee can be saved, they are full of infirmities and imperfections, whereupon the Church crieth out, *All our righteousnesses are as filthy rags;* i. e. the best works of the best men, performed after the best manner that they can, are as a menstruous cloath, full of spots and stains, full of weakneses and imperfections. Neither is it *the name of a mans graces*, whereby hee can be saved, for they likewise are weak and imperfect, there being a mixture of sin, as in our best duties, so in our best graces; a mixture of pride with our humility, of hypocrisie with our sincerity, of unbelief with our faith, &c. I grant indeed that Christians may look to their graces as evidences of their part and interest in Jesus Christ, and of salvation by him, but not as causes of their salvation. They may likewise make use of duties as means to bring them unto Christ, but not to be saved by them. Christ, and Christ alone, is the only cause and Author of their salvation, and therefore hee styles himself *the way, the truth, and the life*, saying, *I am the way, the truth, and the life*, i. e. the true way to eternal life, the onely way by which wee may certainly, and out of which it is impossible wee should ever attain unto, eternal life and salvation. In which respect hee is often stiled *A SAVIOUR*. Yea hee is termed *the Author of eternal salvation*, Heb. 5. 9. The word in the *Greek* properly signifieth a *cause*, even the efficient cause of our salvation; and that hee is both by *purchase* from his Father, and by *conquest* over Satan, whose slaves and vassals all mankind

Act. 4. 13.

líb. 64. 6.

Joh. 14, 6.
 ἡ ὁδός, *Via*
 iſta certiffima,
 ad Beza in loc.

καὶ ἐξοικν.
Luk. 2. 11.
2 Pet. 3. 18.
διττος.

Heb. 2. 10.
Luk. 2. 29.
Τὸ σωτηρίον.
Mat. 1. 21.
Mat. 7. 24.

were. In this respect hee is likewise called the *Captain of our Salvation*. Yea hee is stiled *Salvation is self*. And on this ground was the name *Jesus* given him, *Because it was hee who should save his people from their sins*. And therefore as hee is the *wise builder*, who built his house upon the *Rock*: So he is the wise Christian, who builds his hope of salvation only upon this *Rock*, the Lord *Jesus Christ*. And the truth is, all other things besides *Jesus Christ*, will prove but rotten and sandy foundations to all those who shall build their hope of salvation upon them. And yet how many foolish Christians be there who build their hope of salvation upon other things besides *Jesus Christ*. As

Luk. 18. 11.

1 Some upon their *freedom from scandalous sins*, they are not so bad as other men, and thereupon flatter themselves with a conceit of their good estate, yea and hope of salvation; which was the deceit of the proud *Pharisee*, who thought himself a good man, because hee was not so bad as others. Whereas in truth it is not hee who is not so bad as others, that hath a well-grounded hope of salvation, but he who goeth wholly out of himself unto *Christ*, that with a disclaiming of all Righteousness of his own, doth place his whole confidence upon the Righteousness of *Jesus Christ*, and the merits of his death and passion, for life, and for salvation.

2 Others build their hope of salvation upon *some good desires in their hearts now and then by fits*. But alas! they are much mistaken and deceived, who think with a few good desires to break open the gates of Heaven. I grant indeed that good desires in the soul, I mean, desires of grace and holiness, are a good sign of some beginnings of grace, for it is grace to desire grace. But if you rest contented with your desires after grace and goodness, and not go unto *Jesus Christ* the fountain of all grace and goodness, you may lye down in sorrow, and fall short of eternal life and salvation.

Mat. 21. 19.

3 Others build their hope of salvation upon *their bare outward profession of Religion*, they have been baptized, and profess the true Christian Faith, and thereupon think themselves as good Christians as the best. But as *Christ* cursed the *Fig-tree* which had leaves only, and no fruit; so will hee curse them who bear the leaves of Profession, but want the fruits of a godly life and conversation. And it is like to fare with them, as it did with the *five foolish Virgins*, who had their *Lamps* of Profession, as well as the

the wise Virgins, but for want of oyl in their Lamps, i. e. of grace in their hearts, were shut out of the Bride-chamber, i. e. out of Heaven, which is the Bride-chamber of Jesus Christ.

4 Others build and bosome their hope of salvation upon *their civil Righteousness, and moral honesty, their just and upright dealing with men*, and the like, when as many *Heathen* who had no knowledge of Jesus Christ, and so fell short of Heaven, have gone further in Morality and Civil Righteousness than these men.

5 Others build their hope of salvation upon *their Religious Righteousness, their frequent performance of holy and religious duties*; they are frequent in hearing, praying, reading, partaking of the Lords Supper, &c. and hereupon flatter themselves with an hope of salvation: whereas their best services, should they be weighed in the ballance of the Sanctuary, would be found too light, and insufficient to salvation, being full of weaknesses, infirmities, and imperfections, for which the Lord might justly condemn them, should hee deal with them according to the rigour of his justice.

6 Others build their hope of salvation upon *their sorrow and humiliation*; finding their hearts in some measure affected with grief and sorrow for their sins, especially if they do but drop a few tears; oh then they flatter themselves with an hope both of the pardon and forgiveness of their sins, and of eternal life and salvation, which they ground upon that promise of our Saviour, *Come unto mee all ye that labour, and are heavy laden, and I will give you rest.* Conceiving that Christ had promised rest and peace, yea life and salvation unto all that found their hearts affected with grief and sorrow for their sins, without any more adoe, whereas I conceive it is not so much a promise of rest and salvation unto humbled souls, as an invitation unto such (because they are most apt to be discouraged) to come unto Christ, from whom alone peace and comfort, rest and salvation is to be had. Such therefore as having found their hearts affected with grief and sorrow for their sins, do rest satisfied therewith, and seek not out for Jesus Christ, they are like to sit down without Christ, and so fall short both of true peace here, and of salvation hereafter.

Mat 11. 28.

7 Others bosome their hope of salvation upon *their partial repentance*; I mean their leaving and forsaking some sins, when in the mean time they wittingly live in the practice of other sins, which in truth is but a feigned and hypocritical repentance, like

that of *Herods*, who upon *John Baptists* preaching is said to leave many sins, but yet would by no means part with his *Herodias*, his darling and beloved sin. Nay, though your repentance bee true and full, yet if you stay there, and not look beyond it unto Jesus Christ, you will fall short of salvation.

Mat. 25. 34

8 Others bottom their hope of Salvation upon *their Works of Charity*, thinking to purchase Heaven by their good Works, and so wholly exclude Christs merits, which they ground upon that sentence of Absolution pronounced by our Saviour at the Day of Judgement unto his Elect, wherein hee giveth Heaven to them who have expressed their charity to his poor members, in feeding, cloathing them, and the like; whereas our Saviour instanteth in these Works of Charity, as the fruites of their faith, whereby they did evidence their faith to be a true and lively faith, which manifested its life by those works of charity; so that works of charity in themselves can be no good ground to bottom your salvation upon, but only faith in Jesus Christ, which is ever accompanied with works of charity, if true and sound.

9 Others bottom their hope of Salvation upon the *Mercy of God*. They will confesse themselves to be poor, wretched, sinful Creatures, but they hope the *mercy of God* will pardon their sins, and accept their poor services. Thus many make the Mercy of God to eik out their own righteousness, and so both put together they think will be a means of atonement and reconciliation with God, yea and of obtaining eternal life and salvation. But such doe wonderfully mistake the proper work of Gods Mercy, which is not to eik out our righteousness, but to shew us our unrighteousness and misery, and then to shew us Jesus Christ, the perfection of his righteousness, the all-sufficiency of his Sacrifice, with his willingness to receive all poor Sinners that will come unto him, and then to fitte up our hearts to receive Jesus Christ as our Priest, Prophet, and King, and to rest upon him for life and for salvation. And thus might I goe on, shewing you the many false and rotten foundations upon which the greatest part of men doe build their hopes of Salvation; whereas in truth Christ is the only true solid foundation, whereon we can safely build the hope of our Salvation. And therefore saith the Apostle, *Other foundation can no man lay, than that is laid; the Lord Jesus Christ*; intimating Christ to be the only true foundation. So that he is the wise Christian that buildeth

1 Cor. 3. 11

his hope of salvation only, upon that rock the Lord Jesus Christ. And so I pass from the first Fundamental Principle to the second, namely,

II. That believing in Christ is the only means, as of partaking of Christ, so of salvation by him. This was typified by the means of the Israelites cure of the sting of the fiery Serpents, and that was by looking upon the brazen Serpent; for as the Israelites by looking upon the brazen Serpent were perfectly cured of the sting of the fiery Serpents: In like manner all poor Sinners, sensible of the sting of Sin, by looking with the eye of faith upon Jesus Christ lifted up upon the Cross, shall be perfectly cured of the sting of their sins. This application of that Type our Saviour himself maketh, forsaith he, *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.* So that believing in Jesus Christ is the only means of partaking of Christ and of salvation by him,

Joh. 3. 14 15

What this faith is which maketh us partakers of Christ, and of Salvation by him, I have formerly shewed, in the Directions for the worthy receiving of the Lords Supper.

How should the consideration hereof stirre you up, to labour above all things to believe in Jesus Christ? that is, to goe wholly out of your selves unto Jesus Christ, and to receive him as he is offered in the Gospel. Mind this work most of all, for it is the *All in all* to your Salvation; and yet how doe the greatest part of you minde your pleasures, and your profits more than this? Can they give you an interest in Christ, or a right to Salvation? Why then should your pleasures and your profits be so minded, and sought after by you? even more than faith, which only can give you an interest in Christ, and a right unto salvation in and thorrow him. Surely it is a thing to be lamented, that men should so much mind worldly things, and in the mean time forget spiritual things; That they should be so politicke for their bodies, and so foolish for their souls; That they should with *Martha*, be so much troubled about earthly things, and not with *Mary*, mind this one thing necessary: but resolve henceforward to give no rest to your souls till you have attained to this saving grace of faith.

The means God hath sanctified thereunto may be brought to three Heads.

The removing of some less and impediments.

2. The embracing of some truths, *who notwithstanding to equall*

3. The practising of some Duties: *is most seq I or last*

The lets and impediments are of two sorts.

1. Such as keep Natural men and women from beleeving in Jesus Christ, *who notwithstanding to equall*

2. Such as keep off many a sincere broken-hearted Sinner, *who notwithstanding to equall*

1. The lets and impediments that keep off Natural men and women from beleeving in Jesus Christ, are these, and such like.

1. *A love of their lusts*; For this men generally know, that as *Dagon* fell down before the Ark: so their lusts must fall down before Jesus Christ; they know that when Christ is received into the heart, by faith, their lusts must be cast out, for Christ will not be received into that heart which is full of base and sinful lusts. Now mens lusts are dear unto them, and very unwilling they are to part with them, they had as lieve part with Christ as part with their lusts. This our Saviour intimateth, where he saith, *Light is come into the world, and man love darkness rather than light*; where by *Light* is meant principally *Jesus Christ with his Gospel*, and by *darkness* mens *lusts*, which they prefer before Jesus Christ, and will not part with them for the gaining of Christ, with all the benefits of his Death and Passion. Oh that any man should bee so foolish, as to prefer a base sinful lust before Jesus Christ! Surely that man hath a low mean esteem of Christ, who thinks him not able to recompence the loss of a base lust.

2. *An over-much love of the world and worldly things*. The truth is, that soul that is not in some measure divorced from the world, cannot by faith embrace the Lord Jesus Christ as her Husband. O therefore let it be your daily Prayer, and earnest endeavour, to wean your hearts more and more from the love of these earthly things, that yee may not love them so much, as thereby to be kept from loving and embracing of Jesus Christ.

3. *Spiritual Pride*, grounded upon a mans over-valuing conceit of himself, and of his own estate. How many are apt to think with the Church of *Laodicea*, that they are rich and full, and have need of nothing; when in truth they are poor, and blind, and naked, wretched, and miserable, being empty of all grace and goodness: yea they are the more wretched and miserable, because they know not their misery, and so see no need, no necessity they have of Jesus Christ; which is the saddest condition in the world:

world; for such are furthest off from going unto Christ, and believing in him. Hee therefore that would embrace Jesus Christ as his Saviour, must come with an empty hand and heart, receiving him with an empty hand of Faith, into an empty heart, emptied of all self, as self-righteousness, self-worshipp, self-goodness, &c.

II. The Lets and Impediments that keep off many a sincere, broken-hearted sinner from clozing with Jesus Christ, and believing in him, are these, and such like,

1. A deep apprehension of the number and heinousness of their sins; For the removal of this, let such consider,

1. That the more and greater their sins are, the greater need they have to go unto Jesus Christ, and to cast themselves, and the burden of their sins upon him. For as the more sick any are in body, the more need they have of a Physician: So the more sinful any souls are, the more sick of sin, the more need they have to go unto Jesus Christ, who is the onely Physician of the soul, who both can and will heal all their sins, which are the spiritual diseases of their souls, as readily as he healed bodily diseases, when he was upon the earth, if they will go unto him.

2. Let such know and consider, that the apprehension of the number and heinousness of their sins, should be so far from keeping them from going to Christ, and receiving him, that it should be a forcible Argument to drive them unto Christ, seeing Christ professeth, hee came into the world to save sinners; where by sinners are meant, such as are truly sensible of their sins. And thereupon all such sinners are invited to come unto him. Come unto mee all ye that labour and are heavy laden, viz. with the weight and burden of your sins. And therefore the Apostle Paul averreth this truth with a glorious preface; This is a faithful saying, and worthy of all acceptance, viz. That Jesus Christ came into the world to save sinners, and that without exception of sins or persons; yes that hee came to save the chief of sinners. Why then should the apprehension of thy sins keep thee off from going unto Christ, and resting upon him for salvation? when as hee came to save such sinners as thou art, nay worse, even the chief of sinners.

3. A second Let and Impediment is, A doubting of Christs willingness to receive them, if they should go unto him. For the better convincing such of Christs willingness to receive and embrace all poor sinners, that will but go unto him, and embrace him with the arms of their Faith, I shall lay down three grounds thereof.

Mat. 9. 13.

Mat. 11. 28.

1 Tim. 1. 15

1 The first is the several gracious invitations of Christ to poor sinners to come unto him, as Isa. 55. 1. Mat. 11. 28. Joh. 7. 37.

2 Christs willingness appears, in that he hath instituted and appointed his Ministers, hee hath dispatched Embassadors in his name to move, instruct, and beseech men to come in unto him, and to accept of that Reconciliation which hee hath purchased by his blood.

2 Cor. 5. 20.

3 Christs willingness doth appear, in that hee doth accept of the least and lowest degree of Faith, and will not discourage the weakest soul that cometh unto him. A bruised reed shall bee not break, and smoking flax shall bee not quench. As by a broken reed is there meant a weak Christian, so by smoking flax, such an one as hath corruption mixed with grace. For the flax there mentioned is the weick of a Candle, which if it smoak, giveth but little light, and yeelds a stinking savour. Though true beleevers by reason of the flesh in them may bee such, yet will not Christ quench that little light of Faith that is in them.

Mat. 12. 20.

4 A third Let and Impediment, is a fear and jealousie that they are not sufficiently humbled under the sense of their sins; and the rather, because they do not finde their hearts so broken, as the hearts of others have been. For the removal of this, I desire such to take notice of these things.

1 That a man may be sufficiently humbled and broken for his sins, though not so deeply as others; for true humiliation admits of degrees, and all Christians have it not in a like measure. And therefore far be it from any to conclude that they are not sufficiently humbled, because they have not attained to such a measure and degree thereof, as some others have.

2 Though thou art not so deeply humbled as some others have been, yet if thou art so sensible of thy sins, and of thy misery thereby, that thou art truly sensible of the need and necessity thou hast of Jesus Christ, it is sufficient, and thou mayest with boldness go unto Jesus Christ, rouse thy self into his bosome, and cast thy self into his arms. Though thou never knewest what belongs to the bitter throws, and stinging pangs which others feel in their new birch, yet that work being done, for which deep humiliation is required (namely, to be sensible of the need of Christ, and thereupon to long after him) thou mayest bee incouraged to go unto Jesus Christ, and to rest upon him, as for the pardon of thy sins here, so for eternal life and salvation hereafter.

3 Know, that if thou beest not at present so deeply humbled and broken

broken for thy sin, as thou wouldest be, yet thou mayest bee more humbled after thy believing in Christ. For a Christians sorrow and humiliation for sin and misery is not all at first, but often times it is more and greater after a clozing with Jesus Christ, and a sensible feeling of Gods love, than it was before. Yea the less humiliation before Faith in Jesus Christ, the more many times follows after. And that is true humiliation; and Evangelical Repentance, which followeth after Faith.

4. Another Let and Impediment that keeps off many a sincere Christian from going unto Christ, and clozing with him, is a fear and jealousy that their day of grace is past; and that it is now too late, having so long stood out against the tenders and offers of Jesus Christ. For the removal of this, I shall propound four things to your serious consideration.

1. It is not for any man to say his day of grace is past, for that is one of those secrets which belong only unto God to know. And we must not meddle with Gods secrets, but check our selves for it.

2. If thou hast stood out against Christ hitherto, thou hast now therefore the more reason to come in, and cloze with the tenders and offers of Jesus Christ.

3. If thou hast an heart desirous to cloze with the tenders and offers of Jesus Christ, it is certain thy day of grace is not yet past, Christ still knocks at the door of thine heart, therefore now resolve to open unto him.

4. Consider, that Christ hath severall seasons of bringing men home to himself; some hee brings home to himself in the latter end of the day, who questionless refused him in the former part thereof; and therefore so long as life lasteth, do not say it is too late, but stir up thy self to receive Jesus Christ as hee is offered in the Gospel, and to rest upon him, and his merits alone for life and salvation.

Having thus shewed you the Lets and Impediments to be removed,

II. I proceed now to the truths to be embraced, which are these,

1. That every man out of Christ is in a wretched miserable condition, liable to the wrath of God, to the curse of the Law, to all judgements and plagues here, and to eternal death and condemnation hereafter; with the Devils and damned in Hell flames. Yea every Christless man and woman hang over the very mouth of Hell, by the rotten thred of their lives, which is ready every

moment to crack, and then what can be expected but an irrecoverable downfall into Hell.

2 That no man is able to help himself out of this wretched, miserable condition, for as the Apostle speaketh, *We are not sufficient of our selves, so much as to think a good thought*, much less can we doe any thing of our selves to free our selves from so great a bondage and slavery as sin hath brought us into.

3 That God himself out of his free grace and rich mercy did send his own Son out of his bosome into the world to take our Nature upon him, that therein he might redeem us out of our wretched, miserable condition.

4 That Christ is an all-sufficient Saviour, who by his Death hath made full satisfaction to Gods Justice for all our sins, and therefore is able to save us to the uttermost, to the uttermost of our sins, yea to the uttermost of our fears and doubts.

5 That Jesus Christ is willing to receive and embrace all poor sinners who will but goe unto him, and cast themselves, and the burden of their sins upon him; as appears by his manifold gracious invitations unto poor Sinners, who are but sensible of their sins, to come unto him.

6 That there is no way or means of Salvation, but only by beleeving in Jesus Christ; and beleeving is necessary to salvation in two respects.

1 As it is the Command of God, that we should beleeve in the name of his Son Jesus Christ; as 1 Joh. 3. 23. *This is his Commandment, that we should beleeve on the name of his Son Jesus Christ.*

2 As it is the condition or means that God hath set down for the obtaining of eternal life and salvation; as Joh. 3. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever beleeveeth in him should not perish, but have everlasting life.* Hence it is that unbelief is made the only ground and reason of mens Damnation. Though men shall be punished for all other sins, yet not beleeving is the ground and reason why they perish by their sins, because beleeving in Jesus Christ is the only means of Salvation.

These are the Truths to be embraced.

III. Come we now to the Duties to be practised.

1 Upon a serious apprehension of thy miserable condition without Christ, labour to stirre up in thy soul some affectionate, longing,

1 Cor. 3. 5

Gal. 4. 45

ὡς τὸ πικρὸν
λέει.

Heb. 7. 25

Isa. 55. 1

Mat. 11. 28

Joh. 7. 37

Rev. 22. 17

Necessitate pra-
cepti.

Necessitate me-
dis.

Joh. 3. 18, 36

longing, restless desires after the Lord Jesus Christ, that thou maist in truth from thine heart, say, *Oh that Christ were mine! oh that upon any terms my Soul might enjoy him.* This is the lifting up of the doors and gates of the Soul, that so the King of glory may enter in, and dwell there.

2 Being convinced that there is no way or means of Salvation, but only by going out of thy self unto Jesus, and casting thy self upon him; Adventure thy soul upon Christ, cast thy self into his arms, and be sure thou give not way to carnal reasonings, to doubtings and temptations from the number and hainousness of thy sins, or from thine unworthiness, but reason from the extent and freeness of Gods offer of Christ, and from Christs willingness to receive all poor Sinners that will but adventure their souls upon him, saying with *Job, Though he slay me, yet will I trust in him, Job 13, 15.* and with *Ester, I will go, if I perish, I perish; I will perish trusting upon Jesus Christ.*

Est. 4. 16

3 Diligently frequent the publick Ministry of the Word, it being the ordinary means God hath sanctified for the working of faith in our hearts, according to that of the Apostle, *Faith cometh by hearing, and hearing by the Word of God.* And the hearing of the Gospel, is called the *hearing of faith*, because by hearing the Doctrin of Faith, the Spirit works the grace of faith in our hearts. This is the still Voyce in which he speaks to the hearts of Sinners; and when God by his Spirit doth begin to work upon thine heart in the hearing of the Word, doe thou second the work of Gods Spirit, by oft meditating thereon, and applying it unto thy self more and more. And whensoever any sin is pressed home upon thy Conscience by the Minister, and awakens thee, labour to drive the nail home to the head, strive to maintain the power of it upon thine heart all the week after.

Rom. 10. 14, 17

Gal. 3. 2

4 Be earnest with God in Prayer, that whatsoever he denieth thee, he would not deny thee the saving grace of faith; *Faith is not of our selves, it is the free gift of God,* as the Apostle reacheth us. Now the means God hath sanctified for the obtaining of every good gift, is *Prayer*; As therefore thou desirest faith, earnestly begge it of God, resting assured that he will not deny thee, if thou dost from thy heart ask it in the name of his Son Jesus Christ. Oh therefore be not wanting to thy self herein, but seeing faith may be had for asking, ask and ask again; and with patience wait upon God for the inclining thine heart to close with

Ephes. 2. 8

John. 16. 23

Hab. 2. 3

the tenders and offers of Jesus Christ, Prescribe him not any time, for as hee worketh on whom hee pleaseth, so hee worketh when hee pleaseth; and therefore *though he tarry, wait*; for God never failed any that continued to wait on him, but at length hee satisfied the longing desire of their souls.

FINIS.

